

P R O P O S A L S

FOR

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PRINTING BY SUBSCRIPTION

A NEW TRANSLATION

OF THE

H O L Y B I B L E,

FROM

CORRECTED TEXTS OF THE ORIGINALS;

WITH

VARIOUS READINGS, EXPLANATORY NOTES, AND
CRITICAL OBSERVATIONS.

(WITH SPECIMENS OF THE WORK.)

BY THE

REV. ALEX. GEDDES, LL.D. 16

L O N D O N:

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ERRATA.

IN THE TEXT.

GENESIS i. 26.	: For God	read GOD.
30.	For exceeding good	read perfectly good.
EXOD. xiv. 12.	For told you	read told thee.
xvi. 3.	For whole assembly	read "whole assembly."

IN VARIOUS READINGS.

EXOD. xv. 25.	For † 25 V.	read V. 25 †.
PSAL. xvi. 9.	For So five MSS. GR.	read So five MSS. but Gr.

IN EXPLANATORY NOTES.

EXOD. xv. 18.	For Kennecott	read Kennicott.
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IN CRITICAL REMARKS.

GEN. ii. 3. paragr. 12, l. 8.	For כִּי	read כִּי.
Ib. last par. l. penult.	For אַחֲרָיִם	read אַחֲרָיִם.
EXOD. xiii. 5. par. 2. l. 1. . .	For Gergasites	read Gergesites.

PROPOSALS, &c.

To the Public.

AMONG the learned it is no longer a doubt, that the Hebrew scriptures have been transmitted to us in a mutilated and imperfect state; and the erudition of this century has been laudably exerted, to restore them, as nearly as possible, to their primitive integrity.

That these exertions were not sooner made, was owing to an unaccountable, but inveterate prejudice: namely, that the BIBLE was a book, which did not need to be corrected, but was entire and unpolluted in all its parts—every sentence, word and letter of it, authentic and divine.

While this notion prevailed, there was little room for the most just criticism to exercise its proper functions. The situation of a scripture interpreter was, in some sort, like that of a mechanic, who should undertake to make a watch go well, that had lost one of its wheels or pinions, had a pinion or wheel too many, or of which the wheels and pinions had been misafforted. Ingenuity was put on the rack to accord inconsistencies, and to fish out a meaning, where no meaning lay: in short, to make sense out of nonsense. For such is the attempt of him who labours to explain an erroneous text, without first correcting it.

Hence, no doubt, the small progress that sacred philology made, on the revival of letters, in proportion to other branches of learning, notwithstanding the almost incredible number of persons, who made it the principal study of their lives. There was a point at which they soon arrived, and beyond which they dared not to go. To the explanations of the earliest commentators of the sixteenth century, we find but very little added by their successors. Read one, you read all.

For all being impressed with the idea, that they had before them an original text, in which it was not lawful to suppose the smallest adulteration, the only thing they could do, or deemed necessary to be done, was to give to the words of that text, as it stood in the first editions, the best meanings they could find in such faulty lexicons as then existed.

P R O P O S A L S, &c.

These, indeed, were gradually improved; and the true signification of many words, to which the rabbins had affixed a wrong or vague meaning, was discovered or determined, by having recourse to the Arabic and other kindred dialects, and by a more particular attention to the antient versions.

This should have led them a step further. In comparing the antient versions with the original text, they must have observed, that the former, in many places, differed from the latter; so could not have been made from copies similar to those which we now have: and a more attentive and minute collation must, one should think, have convinced them, that the present copies are often erroneous. But if such a suggestion ever presented itself, it was, probably, repelled by that magic shield of rabbinical faith: *The Masoretic text is entire and indefectible!*

But when Capellus arose, and destroyed this spell, so long fatal to the progress of biblical knowledge, things soon began to take another turn; and all the various means that criticism can employ, were employed to obtain as correct and genuine a copy of the Hebrew books, as we have of other antient writings.

It is a singular circumstance, however, that, of these means, that which should have the first occurred, was the last attended to: I mean, the collation of all the written copies of the original text, with the printed editions. This, at length, however, has been nearly accomplished; and, through the labours of Kennicott and De Rossi, we have before us the various readings, either in whole, or in part, of above eleven hundred Hebrew manuscripts*. From these, and the other resources which we possess, a tolerably correct copy of the original text may be obtained; and thence a tolerable English translation may be made.

Such a TRANSLATION I have ventured to attempt; and to attempt, ALONE: and I trust, through the bounty of that God, whose ORACLES I have faithfully endeavoured to elucidate and make more intelligible, that I shall be able to bring it to a conclusion.

An ample *Prospectus* of it was published, about three years ago; and, last year, a considerable *Appendix*, in a Letter to the late Bishop of London; who, when alive, was a most warm friend to me and my undertaking; and, dying, left me to regret, that such another counsellor and encourager I have not behind.

As they, who have deigned to peruse those two publications†, must be sufficiently apprised, both of the nature of my *plan*, and of my *mode* of proceeding in it, I shall here say no more on the subject, but bluntly lay before the public my PROPOSALS for printing, with SPECIMENS of the work in almost every kind of scripture style. Of these, the first chapter of Genesis makes a part, because it is the first chapter of Genesis:—

* Two other collations are still greatly wanted; the one of all the ms. copies of the most antient Greek version; the other, of those of the Syriac. The former, I am happy to find, is now undertaken by Mr. HOLMES of Oxford; and it cannot be in better hands. May we not indulge a hope, that some other member of that University will undertake the other?

† Both may be had of FAULDER, New-Bond-Street. Price of the *Prospectus*, 7s. 6d.—of the *Appendix*, 3s. 6d.

PROPOSALS, &c.

The excerpts from Exodus, because, beside the variety of style, they exhibit examples of every sort of alteration that I have found it necessary to make in the present text;— and the sixteenth Psalm has been added, because it is now, for the first time (as far as I know), made clear and consistent, without the smallest violence to the text, or the aid of critical conjecture.

I am well aware how riskful a die I throw, in hazarding this partial publication. The eye of criticism is never so eagerly keen as on such occasions. The microscope is applied to a point so small, that no part of it can escape observation: and the observer is, too often, disposed to discover as many blemishes as he can. The die is, however, thrown, and I must be contented with the chance that comes up.

From the truly learned, I flatter myself, I have not much to fear. They well know what difficulties I have had to encounter, and will appreciate my labours with a degree of indulgence proportionate to the arduousness of my task. But the number of the truly learned is wonderfully small, compared with the copious herd of falsely-named critics, who censure for the sake of censuring, and condemn for the pleasure of condemning.

To the captiousness and cavils of such, I shall, certainly, pay no regard. But if any respectable literary name appear at the head of observations on the plan and execution of my work, suggest hints of improvement, or point out sources of information; I will, without pledging myself to adopt their opinions, receive them with thankfulness, and consider them with due attention*.

Although I have followed, in the economy of the page, as clear and discriminative a method as I could conceive; yet, for the sake of some readers, it may not be improper to give a brief explanation of the *symbols* and *abbreviations* here used.

Of *symbols*, there are but four admitted into the text, †. ||. ‡. and |.

The first of these (†) denotes, that the word, or words, which immediately follow, are not in the present Hebrew printed text, and refers to a similar mark under VARIOUS

* I take this occasion to express my thanks for favours received since the publication of my *Appendix*.

To Dr. LAW, now Bishop of Killaloe, I am indebted for his father's excellent ms. notes on the Old Testament. The very polite manner in which they were communicated was worthy the SON of such a FATHER.

Mr. BARRET of Dublin has, at the request of my friend Col. VALLANCEY, most obligingly collated for me an antient fragment of the Greek version of Isaiah, in the university library of that city.

From the Colonel himself, I have had the use of Ugolini's huge collection of *Sacred Antiquities*.

Dr. MADAN, agent for the church of the Canaries at Madrid, has been for these two years past, and is at present, making biblical researches for me in Spain, with all that disinterested zeal, which the warmest friendship inspires.

To the Abbate THOMSON at Rome, I likewise owe some valuable literary communications, and my obligations to him are more likely to be increased, than diminished.

Had the learned gentleman, who favoured me with a long letter under the signature of TEUT, been pleased to give me his direction, I should have been glad to correspond with him. As it is, all I can do is here to acknowledge his favour, and to assure him that I have carefully considered the subject of his letter, and ultimately fixed on my "grammatical chart," not without great and long deliberation.

I here also beg leave to make an apology for a mistake in my *Letter* to the Bishop of London. In quoting Dr. Blayney's version of Jeremiah, I find that I misconceived his meaning: my observation on it is, consequently, unjust, and I am glad to have this opportunity of acknowledging it.

READINGS,

PROPOSALS, &c.

READINGS, where the authorities, on which the *addition* has been made, are to be found.

The second (||) indicates a *various reading*, or *readings*, and refers to them, in like manner, by a similar figure.

The third, (‡) which is only the first inverted, marks a *transposition*, or the removing of a passage from one place to another.

The fourth (|) shews where the *addition*, *variation*, or *transposition* ends: except when any of these consists of a single word: for, then, there is no need of a terminating mark.

As to the *abbreviations*,

HEB. Denotes the present printed Masoretic *Hebrew Text*.

SAM. The *Samaritan* copy of the same text; in *Samaritan*, or *Old-Hebrew* characters.

GR. The most antient *Greek* version, known by the name of *Septuagint*.

SYR. The *Syriac* version in the Polyglotts.

ONK. The *Chaldee* version of *Onkelos*.

TARG. Another *Chaldee* paraphrase, called the *Targum*.

ARAB. The *Arabic* version of *Saadias* in the Polyglotts.

ARAB. ERP. Another *Arabic* version, published by *Erpenius*.

PERS. The *Persic* version in the London Polyglott.

AQ. Fragments of a Greek version by *Aquila*.

TH. Fragments of another Greek version by *Theodotion*.

SYM. Fragments of another by *Symmachus*.

VULG. The Latin version of *S. Jerom*, commonly called the *Vulgate*.

IT. A more antient *Latin* version made from the Greek, and called the *Italic*.

COPT. Another antient version made from the *Greek* in the *Coptic* language*.

MSS. *Manuscripts*, which, without some previous denomination, are always understood to be *Hebrew*; among which, however, are reckoned such printed editions as differ from the common one.

* Of the respective characters and value of all these versions, I have largely treated, in the above-mentioned *Propectus*.

CONDITIONS.

PROPOSALS, &c.

CONDITIONS.

- I. The work will be comprised in six large volumes in quarto, printed in the same form, and on the same types and paper*, with the following SPECIMENS.
- II. The FOUR first volumes will contain all the books of the OLD TESTAMENT, including those called APOCRYPHA: the FIFTH will contain the books of the NEW TESTAMENT, and the SIXTH will consist of a GENERAL PREFACE, or biblical *apparatus*, with MAPS and INDEXES to the whole work.
- III. To SUBSCRIBERS the price of each volume will be ONE GUINEA AND A HALF, to be paid in the following manner: ONE HALF GUINEA at the time of subscribing; A GUINEA AND A HALF on the delivery of each of the FIVE first volumes; and ONE GUINEA on the delivery of the last volume.
- IV. As soon as the number of subscribers shall amount to ONE THOUSAND, the FIRST volume will be put to the press, and printed and published with as much expedition, as so complex a page will admit of.
- V. The publication of each succeeding volume will, the author trusts, be no longer than EIGHTEEN MONTHS, after the publication of the FIRST.

It is hoped that, when the size and fineness of the paper, the beauty and variety of the types, and the bulk and contents of the volume, are considered, the subscription price will not be deemed too high. There is indeed some reason to apprehend that it is greatly too low; and that without a numerous list of subscribers, it will do little more than defray the expences, much less repay the labours of many years.

Had my intention been to traffic in literature, it would have been easy for me to make as voluminous a work as that of *Calmet* or *Cornelius-a-lapide*. But my constant endeavour has been to condense as much as possible, and to lop off, not only every thing that seemed superfluous, but many things which the partiality of an author to

* Or rather a much better paper; for the stationer acknowledges a fault in both the colour and consistency of this, which shall be carefully guarded against, in manufacturing that for the work itself.

PROPOSALS, &c.

his own compositions is apt to deem of some importance. Many a dear line have I blotted : and yet, I fear, I have not blotted enough.

A wish hath been expressed by many respectable characters, that, beside this large edition, which, after all the care that has been taken to reduce its size, the rich only can purchase, I would also give a small one for the use of the poor. If my present proposals meet with the encouragement which I am taught to expect, I will readily meet their wishes, and give, in six pocket volumes, the entire *Version*, and all that is essentially necessary in the *Notes* and *Prefaces*, but without the *Critical Remarks*.

Subscriptions are received by the following persons, and at the following places.

LONDON: { R. FAULDER, and J. BOOKER, New Bond-street;
J. P. COGLAN, Duke-street, Grosvenor-square;
J. JOHNSON, St. Paul's Church-yard;
THE AUTHOR, at his Lodgings, Great Maddox-street.

EDINBURGH: { C. ELLIOT, Parliament-square;
W. CREECH, High-street.

DUBLIN: P. BYRNE, Grafton-street.

And by such of the author's friends, in town and country, as have obligingly offered their service on this occasion; and taken the charge of subscription papers.

BERESHITH,

OR, THE BOOK OF

GENESIS.

Section First of the Pentateuch.

History of the Creation. First GENESIS. I. *appearance of Light. Expansion of*

Year of the
WORLD.
I.

CHAP. I.

I IN the beginning GOD created the HEAVENS and the EARTH. Year before
2 The earth was yet a desolate waste, with darkness upon the face of the CHRIST.
3 deep, and a mighty wind blowing on the surface of the waters; when 4004.
4 GOD said: "Let there be LIGHT:" and there was light. And GOD saw
that

EXPLANATORY NOTES.

BERESHITH signifies, *In the beginning*; and is the title which the Jews give to the first book of their Scripture. The Greeks called it GENESIS, or *Generation*; because it treats of the first formation of things, of the origin of different nations, and, more especially, of the progenitors of the Hebrew people.

Year before Christ 4004.—That is, according to the common calculation: for chronologists are so little agreed about the matter, that there are above eighty different systems; some of which make the period more remote by 2980, others less remote by 613 years. A great part of this variety is owing to the difference of the scripture account of time, before Abraham, in the Hebrew and Samaritan copies, and the antient Greek version of *Genesis*. This difference shall be noticed among the VARIOUS READINGS: and, as to the respective credibility of the three *chronologies*, see the Preface to the Pentateuch.

V. 1. *In the beginning, &c.*—Whoever reads this simple, but sublime narrative, with due attention, and devoid of theological prepossessions, will, most probably, agree with Whiston, that the historian confines himself to the creation, or perhaps the embellishment, of this terraqueous globe; and only mentions such other parts of the great universe, as became eventually relative to it. Our little planet, then, was originally, according to the Hebrew cosmogony, a chaotic mass of earth, water, and dense tempestuous air; decomposed and brought to perfection in the space of six

days, for reasons best known to the wise Architect, which it is as useless as it is vain for us to attempt to investigate. For the rest, it is not necessary to suppose, that even the earth did not at all exist before this period. It may have lain for ages in its primordial state, or have passed through many other states, before it was made a receptacle for man. The word rendered here *created*, might, with equal propriety, have been rendered *had created*; or the whole comma may be translated thus—*When first God created the heavens, &c.* Compare the whole ch. with Ps. viii. xxxiii. civ. cxxxvi. Prov. viii. 22—29.

Ib. GOD.—The Hebrew word, pronounced *Elohim*, means the *Great*, the *Mighty One*. It is generally used in the plural form, and is applied not only to the true God, but also to false gods, and even to powerful and great men: whereas the word which we render THE LORD, barbarously pronounced *JEHOVAH*, is never applied but to the true God, or God of the Hebrews. See ch. ii. 5.

V. 2. *A desolate waste.*—Literally, *desolation and devastation*. The meaning is clear from other passages, in which the same words occur; although their precise radical signification is not easily ascertained. Compare Deut. xxxii. 10, Job. xii. 24, Jerem. iv. 23.—The antient Greek translator rendered them *invisible and uncompounded*; the Arabic, *covered with deep sea, &c.*

Ib. *A mighty wind.*—Lit. *a wind of God*; a common Hebraism used to express greatness of any kind, as
cedars,

Year of the
WORLD.
I.

that the light was good; and GOD severed the light from the darkness;
and GOD called the light DAY, and the darkness he called NIGHT.

Year before
CHRIST.

5 4004.

THE evening came, and the morning came, ONE day; when GOD said:
"Let there be an EXPANSE amidst the waters, and let it separate waters from
"waters:" † and so it was. | For GOD made an expanse, and separated the
waters below the expanse from the waters above the expanse; and the ex-
panse GOD called the HEAVENS. † And GOD saw that it was good. |

THE evening came, and the morning came, a SECOND day; when GOD
said: "Let the waters below the heavens be collected into one place, and
"let the dry land appear:" and so it was. † For the waters below the
heavens were collected into their places, and the dry land appeared. | And
GOD called the dry land EARTH; and the collection of waters he called
SEAS. And GOD saw that it was good.

AGAIN GOD said: "Let the earth produce GRASS, SEED-BEARING
"HERBS according to their kinds; and FRUIT-BEARING TREES, with their
"own seed in them, according to their kinds:" and so it was. For the
earth produced grass, seed-bearing herbs according to their kinds, and fruit-
bearing trees, with their own seed in them, according to their kinds. And
GOD saw that it was good.

VARIOUS READINGS.

V. 6. † transposed with GR. from v. 7. V. 8. † GR. V. 9. † GR.

EXPLANATORY NOTES.

cedars of God, mountains of God, &c. Others render
the spirit of God; which most of the antient fathers
apply either to the Holy Ghost, or to a certain divine
energy operating on the mass of chaotic matter to bring
it into form: an idea hardly consonant with either the
apparent scope of the author, or the construction of the
text. See CRIT. REM.

V. 3. God said, let there be light.—Arab. God
willed light to be; a very just, though not a literal
rendering. Compare Pf. xxxiii. 6. and 2 Cor. iv. 6.—
This last is, indeed, the best comment on the text.
"He commanded it (saith the Apostle) to shine forth
"out of darkness." The reader is here, once for all,
requested to take notice, that, throughout the Hebrew
writings, God is made to speak the language of man,
and to act after the manner of men: and, indeed, we
must of necessity thus express ourselves with regard to
the Deity, or be altogether silent: for we are totally un-
acquainted with the nature of the divine operations.

Ib. Light.—That is, as may be readily conceived,
a partial imperfect light, such as we see in a cloudy
day; and which would gradually increase, in propor-
tion as the thick air was expanded and rarefied; un-
til, on the fourth day, the sun and other luminaries
appeared.

V. 4. God saw that the light was good.—i. e. fit

for its intended purposes: beautiful, as the Syriac ren-
ders it, and beneficial to mankind.

Ib. Severed the light from the darkness.—i. e. Affig-
ned to each its proper boundary. This, it is well known,
is effected by the revolution of the earth around its ideal
axis; by which means, in the space of twenty-four
hours, every part of it is successively enlightened and
obscured, as it turns to or from the sun.

V. 5. The evening came, &c.—So the original,
and so all the antient versions; though they have been
generally misunderstood, and consequently mistranslated.
The meaning is, that when a full natural day had
passed, God again commenced his operations.

V. 6. An expanse.—i. e. An outspreading of the
dense air around the earth, called its atmosphere; which
is continually exhaling a large quantity of watery par-
ticles, that coalesce and float in the region of the
clouds, until they become too heavy, and fall in drops
of rain.

Ib. And so it was. This is most beautifully ex-
pressed by the Psalmist. He spoke, and it was done.
He commanded, and it was established. Pf. xxxiii. 9.

V. 11. Grass, &c.—Some interpreters join the
word here translated grass to the word that follows
and render green herbs, &c.: but it is highly probable
that the author meant a distinction.

THE

Year of the
WORLD.
I.

Year before
CHRIST.
4004.

- 13 THE evening came, and the morning came, a THIRD day; when GOD
14 said: "Let there be LUMINARIES in the expanse of the heavens, † to
"illuminate the earth, and | to distinguish the day from the night: let
15 "them also be the signs of terms, seasons, and years; and let them be
"for luminaries in the expanse of the heavens, to illuminate the earth:"†
16 and so it was. | For GOD made two great luminaries, a greater luminary
17 to regulate the day, and a less luminary to regulate the night; and the
18 stars. All these GOD placed in the expanse of the heavens, to illumi-
nate the earth, to regulate the day and the night, and to sever the light
from the darkness. And GOD saw that it was good.
- 19 THE evening came, and the morning came, a FOURTH day; when GOD
20 said: "Let the waters swarm with LIVING REPTILES; and let FLYING CREA-
TURES fly over the earth, in the wide expanse of the heavens:"† and
21 so it was. | For God made the great crocodiles, and all the living rep-
tiles with which the waters swarm, according to their kinds; and every
flying creature according to its kind. And GOD saw that it was good.
22 And God blessed them, saying: "Be prolific and multiply, and fill the
"waters of the sea; and let flying creatures multiply on the earth."
- 23 THE evening came, and the morning came, a FIFTH day; when God said:
24 "Let the earth produce ANIMATED CREATURES according to their kinds,
"CATTLE, REPTILES, and other TERRESTRIAL ANIMALS, according to
25 "their kinds:" and so it was. For God made the terrestrial animals ac-

VARIOUS READINGS.

V. 14. † SAM. GR. and one MS. V. 15. † GR. V. 20. † GR.

EXPLANATORY NOTES.

V. 14. *Luminaries*.—It is by no means necessary to suppose that these luminaries were now first created: the text doth not say so, and we have great reason to believe the contrary. For ages of ages they may have existed before this period; although now, for the first time, they shone forth in their full splendour on the little world of man. See the note on v. 3.

Ib. *Let them also be the signs, &c.*—i. e. Let them serve to indicate the various divisions of time.

Ib. *Terms*.—This word has been preferred to *seasons*, because the original signifies some fixed and stated time, whether for religious or civil uses.

Ib. *Seasons*.—Lit. *days*; but the word is often used for a period of days, and seems here employed to denote the natural seasons of the year.

V. 16. *Two great luminaries*.—The sun and moon are so called from their apparent, not real magnitude. It was not the intention of the historian to speak according to the rules of true astronomy; with which, indeed, it is probable he was not acquainted.

V. 20. *Flying creatures*.—For *fowls* or *birds* is not here sufficiently generic. Our old translator Wiclef used the word *volatile*; which, why I have not adopted, I hardly know, except that it appears too refined a term.

V. 21. *Crocodiles*.—That this is the true meaning of the Hebrew word, is far from being certain. It may signify any large fish, particularly of the amphibious lizard kind. The largest of these is the crocodile, with which the Israelites were well acquainted: and its being an Egyptian divinity might induce the historian to particularize it, as being but a mere creature, like the rest.

V. 24. *Animated creatures*.—Lit. *the living soul*: the singular number for the plural; which is extremely common in the Hebrew writings, and which shall not henceforth be noticed.

Ib. *Cattle*.—The Hebrew word is of a greater extent, and seems to include all sorts of quadrupeds, particularly of the larger kind. This comma is only a specification of what precedeth.

cording

Year of the
WORLD.
I.

According to their kinds, cattle according to their kinds, and every ground reptile according to its kind. And GOD saw that it was good.

Year before
CHRIST.
4004.

God then said: "Let us make MAN, after our own image and according
26
"to our own likeness, and let him have dominion over the fishes of the
"sea, over the flying creatures of the air, over cattle and || all other terres-
"trial animals, | and over every reptile that creepeth upon the earth." So
GOD created mankind after his own image; after the divine image he
27
created them; male and female he created them. And God blessed them,
and said to them: "Be prolific and multiply; fill the earth, and subdue
28
"it; have dominion over the fishes of the sea, and over the flying crea-
"tures of the air; † over cattle and other terrestrial animals, | and over
"every reptile that creepeth upon the earth: and lo! (said he) I give you
"every seed-bearing herb on the face of the whole earth, and every tree
29
"on which there is a seed-bearing fruit, to be food for you, and for all
"the animals of the earth, and for all the flying creatures of the air, and
"for every animated reptile that creepeth on the earth: all sorts of herb-
30
"age I give you for food." Thus it was: when GOD viewed all that he
had made; and lo! it was exceeding good.

THE evening came, and the morning came, a SIXTH day; when the
heavens and the earth, with all their hosts, were complete. For, on the
||SIXTH day, GOD completed all his works; and on the SEVENTH day he

CHAP.
II.

VARIOUS READINGS.

V. 26. || So SYR. The REST, *all the earth*; one ED. *in all the earth*. V. 27. † SYR. GR. and TARG. compared with ver. 24. 26. Ch. ii. 2. || So SAM. GR. SYR. The REST, *seventh*.

EXPLANATORY NOTES.

V. 26. *Let us make man*—Some interpreters have supposed that the Hebrew might be rendered passively—*Let man be made*. But this is a forced and unnatural rendering. Compare ch. ix. 6; Wisd. ii. 23; James, iii. 9.

Ib. *After our own image, &c.*—In what doth this resemblance consist? A mere theological question, with which a translator has little concern. I shall therefore only observe, that St. Chrysostom, by far the most judicious of all the antient commentators, thinks it clear, from what immediately followeth, that it consists in the sovereignty of man's dominion over the whole earth.

V. 28. *Of the air*.—Lit. *of the heavens*. But as *heavens* and *air* are here, and in many other places, synonymous terms, the latter hath been preferred, as more agreeable to our idiom.

V. 29. *Said he*.—Lit. *said God*. But it is so extremely common with the Hebrew writers to repeat the proper name instead of its pronoun, that I have, after the example of the best interpreters both antient and

modern, taken the liberty of interchanging them as often as it appeared expedient.

V. 30. *All sorts of herbage*.—i. e. Every wholesome vegetable. Hence it should seem, according to this account, that animal food was not permitted to our first parents, at least in their state of innocence. Compare ch. iii. 3, 4. ch. ii. 1. This, and the two following verses, evidently connect with what precedes; and should make a part of chap. i.

Ch. ii. v. 1. *All their hosts*. This term has been retained as the most comprehensive I could find in our language. The Hebrew word, primarily, signifies a number of things or persons arranged in order; and hence an *army*. It might here be translated *arrangements*; and so it is equivalently rendered in Gr. & Vulg.

V. 2. *On the sixth day*.—Those who, on the authority of the present Hebrew text, will prefer a bad reading to a good one, may render thus: *For by the seventh day God had completed, &c.*

refted

Year of the
WORLD.
I.

3 rested from all his creative operations. Therefore GOD hath blessed the SEVENTH day, and made it holy, because on it he rested from all his works, which he *then* created into existence.

Year before
CHRIST.
4004.

The Passover to be yearly E X O D U S. XIII. commemorated, and the Male

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WORLD.
2513.
CHAP.
XIII.

51 IT was in the course of that day, in which the LORD brought the
1 children of Israel, with all their hosts, out of the land of Egypt, that the
2 LORD spoke to Moses and Aaron, saying: "Consecrate to me every *male*
" first-born. The *male* firstling of every womb among the children of Is-
" rael, be it of the human or brute *kind*, is mine."
3 MOSES said to the people: "Remember this day, in which ye came out
" of † the land of Egypt from a state of slavery: for thence, with a strong
4 " hand, did the LORD bring you out. On this day, then, of the month
5 " Abib, in which ye came out, let nothing leavened be eaten. And when
" the LORD † your GOD | shall have brought you into the land of the Cha-
" naanites, Hethites, Amorites, † Pherezites, Gergesites, | Hevites, and
" Jebusites; which, he swore to your forefathers, he would give to you
" (a land flowing with milk and honey) ye shall, in this month, observe
6 " this *rite* of worship. || Seven days ye shall eat unleavened *bread*. And
" *on the first*, and on the seventh day, let there be a festival to the LORD.
7 " *During* the seven days, let unleavened *bread* be eaten; let nothing lea-
" vened be seen with you. Be no remainder *of leaven* seen with you,
8 " throughout all your districts. And, in that day, ye shall inform your
" children, saying: *It is* on account of what the LORD did for us when

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VARIOUS READINGS.

Ch. xiii. v. 3. † SAM. GR. SYR.

V. 5. † SAM. GR. TARG. and three MSS.

Ib. † SAM GR.

V. 6. || SAM. GR. *fix*.

EXPLANATORY NOTES.

Ch. xii. 51. *In the course*.—Lit. *in the bone* or *sub-stance*. See the note on Gen. vii. 13.

Ib. *With all their hosts*.—Wives, children, cattle, and all that belonged to them.

Ch. xxii. 2.—Compare ch. xxii. 29; xxxiv. 19; Levit. xxvii. 26; Numb. iii. 13; viii. 16, 17; xviii. 15; Luke ii. 23.

Ib. *Abib*.—The month of green corn; or that in which the corn, in Judea, begins to ripen; otherwise called *Nisan*. It corresponds with a part of our March, and a still greater part of April. See ch. xii. 2.

V. 6. The words in Italics are supplied from ch. xii. 16, and were probably here also at first; although there be now no vestige of them in any copy or version.

" he

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2513.

"he brought us out † of the land | of Egypt. And let *this rite* be to you as
"a token upon your hands, and as a memorial between your eyes; that the
"law of the LORD may be ever in your mouths; for with a strong hand
"hath the LORD brought you out † of the land | of Egypt. Ye shall, 10
"therefore, from year to year, observe, in its own season, this ordinance.
"Moreover, when the LORD † your GOD | shall have brought you into the 11
"land of the Chanaanites, and given it to you, as he swore to || your fore-
"fathers; the first-born of every woman, and the first-yeaned of every 12
"brute, that belong to you, being males, ye shall make over to the LORD.
"Every *male* firstling of an ass ye shall redeem with a lamb or kid; or, if ye 13
"will not redeem it, ye shall break its neck; but every *male* first-born of
"your own children ye shall redeem. And if, in time coming, your chil- 14
"dren shall ask you, saying: || What *meaneth* this? | ye shall say to them:
"With a strong hand did the LORD bring us out † of the land | of Egypt; 15
"from a state of slavery. For, when Pharaoh obstinately refused to let us
"go, the LORD slew every *male* first-born in the land of Egypt, from the
"first-born of mankind to the first-born of the brute kind; therefore do
"we sacrifice to the LORD every *male* firstling of the brute kind, and redeem
"every *male* first-born of our own children: Let *this*, therefore, be † to 16
"you | as a token upon your hands and as a memorial between your eyes;
"for with a strong hand did the LORD bring || you out of Egypt."

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SECTION XVI.

Now, when Pharaoh let go the people, GOD did not lead them by the 17
way of the land of the Philistines, although it was the nighest: "For the
"people (said he) on their seeing war, may repent and return into Egypt."
GOD, therefore, led them about by the way of the wilderness of the sea of 18

VARIOUS READINGS.

V. 8. † One GR. copy, and COPT. V. 9. † SAM. GR. and two MSS. V. 11. || So GR. and
two MSS. The REST, to yourselves and to your forefathers. V. 14. || One MS. *What observance*
is this? Ib. † GR. VULG. V. 16. || So SAM. SYR. and most GR. copies. The REST, *us*.

EXPLANATORY NOTES.

V. 9. *Be in your mouths*.—i. e. Be the ordinary subject of your conversation, and the principal object of your attention. Comp. ch. v. 16; Numb. xi. 38; Deut. vi. 8; xi. 18; Prov. i. 9; Isa. xlix. 16; Jer. xxiii. 24; Mat. xxiii. 5.

V. 13. *A lamb or kid*.—There is only one word in the original; but it signifies either of these.

V. 17. *By the way of the Philistines*.—The common

patent road from Egypt to Chanan was by Gaza, through the country of the Philistines. But as these were a warlike people, and would naturally be alarmed at the approach of 600,000 men, they would undoubtedly dispute their passage; and the Israelites, long depressed with servitude, and unpractised in arms, might be terrified at the first onset, and return to their former habitations.

Suph.

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2513.

19

Suph. In battle-array, nevertheless, did the children of Israel march out of the land of Egypt. And Moses took with him the bones of Joseph. For † Joseph had strictly adjured the children of Israel, saying: "When God shall effectually visit you, ye shall hence carry up with you my bones."

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1487.

20 FROM Succoth then they journeyed, and encamped in Etham, at the ex-
21 tremity of the wilderness; the LORD going before them, by day in a pillar
22 of cloud to lead them on the way, and by night in a pillar of fire to give
them light; so that they might march either by day or by night. By day
the pillar of cloud, by night the pillar of fire, || was never removed from
before the people.

CHAP.
XIV.

1 THE LORD now spoke to Moses, saying: "Bid the children of Israel turn
2 "about, and encamp before Phi-ahiroth, between Magdol and the sea: over
3 "against Baal-zephon, by the sea, shall ye encamp. For † to his people |
"Pharaoh will say of the children of Israel: They are bewildered in the
4 "land; the wilderness hath inclosed them: And I will embolden the heart
"of Pharaoh to pursue them, that I may triumph over Pharaoh and over all
"his forces: and the Egyptians shall know that I am the LORD." This
they did.

5 BUT when it was told to the king of Egypt that the people had eloped,
the hearts of Pharaoh and of his servants were changed with regard to the
people; and they said: "What is this we have done, in letting go † the chil-
6 "dren of | Israel from serving us?" † Pharaoh, therefore, got ready his ||
chariot,

VARIOUS READINGS.

V. 19. † SAM. V. 22. || HEB. *he never removed.* Ch. xiv. v. 3. † GR. V. 5. † GR.
V. 6. † GR. ARAB. and two HEB. MSS. Ib. || GR. SYR. *chariots.*

EXPLANATORY NOTES.

V. 18. *Sea of Suph.*—i. e. *The sea of flags*, otherwise called the *red sea*; now, the Arabic gulf: at the north-east extremity of which lay the wilderness of Etham, or Shur.

V. 19. *In battle-array.*—That this is at least the appropriated meaning of the Hebrew word, is clear from other passages where it occurs: but as its primary signification is *five*, it is hard to say whence arose that appropriation. Two suppositions seem equally probable: either that they were ranked *five* abreast; or marched in separate bands of *fifty*; or, perhaps, *in five divisions*. The Greek translator understood it differently, and rendered, *in the fifth generation*. See CRIT. REM.

V. 20. *In Etham, &c.*—This perhaps would be more properly rendered, *at the extremity of the wilderness of Etham*; although Etham might be the name of a particular place, from which that part of the wilder-

ness was denominated. For the most probable topography of this and the after-mentioned places, see the map. Comp. Numb. xxxiii. 6.

Ib. *A pillar of cloud, &c.*—Some would translate, *a constant cloud, a constant light*. There seems to be no good reason for departing from the common rendering.

Ch. xiv. v. 4. *I will embolden, &c.*—See the note on ch. vii. 3.

V. 5. *Had eloped, or were eloping.*—They had now been three days in the wilderness; and, instead of returning, seemed disposed to pursue their journey: although, from the information that had been brought to Pharaoh, they had mistaken their way, and so entangled themselves between the desert, the sea, and a chain of mountains, that he thought they could not possibly escape him.

V. 6. *His chariot.*—The Hebrew word, though in the

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2513.

chariot, and took with him † all his people: namely, he took six hundred
chosen chariots, and all the cavalry of Egypt; with tribunes over the whole.
For the LORD emboldened the hearts of Pharaoh king of Egypt, † and of
his servants |, to pursue the children of Israel, who were now manifestly
going off. The Egyptians then, *that is*, the whole strength of Pharaoh's
cavalry, his chariots and his horsemen, pursued them, and overtook them
encamped by the sea at Phi-ahiroth, over against Baal-zephon.

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1487.

PHARAOH now || approached; when, -lo! the children of Israel, raising
their eyes, † beheld the Egyptians marching after them. And the children
of Israel were greatly afraid, and cried to the LORD. And they said to
Moses: "Because there were no graves for us in Egypt, thou hast brought
"us out to die in a wilderness! What is this thou hast done to us, by bring-
"ing us out of Egypt? Is not this what we told you in Egypt, saying: Let
"us alone, † we pray thee; | and let us serve the Egyptians; for it is better
"for us that we serve the Egyptians, than that we die in a wilderness?"

MOSES said to the people: "Fear not. Await, and see what the LORD
"will, this day, do to save you. For these same Egyptians, whom ye see
"to-day, ye shall never so see again. The LORD will fight for you, while
"ye shall remain quiet."

† MOSES then cried to the LORD. | And the LORD said to Moses: "Why
"criest thou to me? Bid the children of Israel march on; and lift thou up
"thy rod, and stretch out thine hand over the sea and divide it; that the chil-
"dren of Israel may go through the midst of the sea on dry ground: while,
"lo! I will so embolden the hearts of † Pharaoh and of all | the Egyptians,
"that they will follow || them: and I shall triumph over Pharaoh and all his

VARIOUS READINGS.

Ver. 6. † GR. VULG. V. 8. † GR. V. 10. || HEB. *made his army approach.* Ib. † SAM.
GR. SYR. V. 12. † SAM. V. 14. † SYR. V. 17. † GR. and one MS.
Ib. || VULG. *you.*

EXPLANATORY NOTES.

the singular, may be rendered *chariots*; but as it may
here relate to the king's own chariot, the singular is
preferred.

V. 7. *Chosen chariots.*—i. e. Chariots of war be-
longing to the state. The Babylonish Talmud calls
them *chariots of iron*.

Ib. *All the cavalry.*—Others translate, *all the other
chariots.*

Ib. *Tribunes.*—The original word seems to denote
officers of the third rank from the king; the captain-
general being the second, or next to him.

V. 8. *Manifestly.*—Lit. *with an uplifted hand*;
so openly and evidently that their designs could no
longer be mistaken. Some, less naturally, explain it,

of a full security of their being under the protection of
Heaven. See CRIT. REM.

V. 10. *Were greatly afraid.*—Their situation was
indeed alarming: surrounded on one side with preci-
pitous rocks, on another by the sea, and having a for-
midable army in their rear, they could hardly hope to
escape, without a miracle. But had they forgotten
the miracles already wrought in their favour? We
shall see their conduct throughout to be always the
same. Sure never did people better deserve the epithets
of *stiff-necked, rebellious, and perverse*.

V. 13. *So see again.*—They shall no more appear for-
midable to you. The next time ye see them, they shall
be dead carcases floating on the water.

forces;

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WORLD.
2513.

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CHRIST.
1487.

"forces; over his chariots and his horsemen: and from my triumphing
"over Pharaoh † and all his forces |, over his chariots and his horsemen,
"† all the Egyptians shall know that I am the LORD."

19 THE angel of GOD, who had *hitherto* gone before the camp of † the
children of | Israel, removed now, and went behind them. The pillar of
20 cloud also removed from before them, and placed itself behind them; going
between the camp of the Egyptians and the camp of the Israelites; and
while to the former it was a cloud of darkness, *to the latter* it enlightened
the night: so that those came not near to these the whole night.

21 MOSES then stretched out his hand over the sea; and the LORD, by a
vehement || east wind, caused the sea to flow off, and turned it into dry
22 ground; so that, the waters being divided, the children of Israel marched,
on dry ground, through the midst of the sea; the waters being, *as it were*,
23 a wall to them, both on their right hand and on their left. And the
Egyptians pursued, and followed them into the midst of the sea; the whole
cavalry of Pharaoh, both his chariots and his horsemen.

24 IT was now in the morning watch, when the LORD, viewing the Egyp-
25 tian troops from the pillar of fire and cloud, discomfited them; and so
|| embarrassed the wheels of their chariots, || that they drove them with diffi-
culty. The Egyptians therefore said: "Let us flee from the Israelites; for
26 "the LORD fighteth for them against us." Then the LORD said to Moses:

VARIOUS READINGS.

V. 18. † SAM. GR. Ib. † SAM. GR. SYR. and one MS. V. 19. † GR. ARAB. and one MS.

V. 21. || GR. ARAB. *south wind*. SYR. VULG. *scorching wind*. V. 25. || *embarrassed*.

So SAM. GR. SYR. The REST, *took off*.

EXPLANATORY NOTES.

V. 21. *A vehement east wind*.—Some interpreters, from an idea that an easterly wind would have a quite different effect on that part of the Arabic gulph, prefer the Greek and Arabic rendering: *a south wind*. Others, with Syr. and Vulg. translate a *dry, scorching wind*; and some moderns, an *adverse, contrary wind*, which, they think, might have produced *ebb* after *ebb* on the shoal to the north of Sues, still fordable at low water; and so to have given the Israelites sufficient time to pass over dry. I see no cause for abandoning the common reading: for it has not, I think, been yet proved, that a north-east wind is not the most proper to produce the effects here ascribed to it: and as for the *ebb* upon *ebb*, it is now never observed to happen at Sues, where the tides are very regular, and the difference of high and low water only about three feet and a half. See CRIT. REM.

V. 23. *The waters being, as it were, a wall*.—It

is not necessary to suppose that they stood upright, like real walls; but only that they were deep enough, on each side of the shoal, to prevent the Israelites being flanked, or attacked, from any quarter, but from behind. See CRIT. REM. and the MAP.

V. 24. *The morning watch*.—The Jews divided the whole night, from sun-setting to sun-rising, into three watches; which, at this season, must have consisted, each of four hours. The morning watch began then at two in the morning, and ended about six.

Ib. *From the pillar*.—Others render, *through the pillar*.

Ib. *Discomfited them*. Lit. *discomfited the Egyptian troops*.—A common tautology in the Hebrew writings. Compare Pf. lxxvii. 18—20. & lxxviii. 15.

V. 25. *Against us*. Lit. *against the Egyptians*. See the note on Gen. i. 29.

Year of the
World.
2513. "Stretch out thine hand over the sea, that the waters may return upon the
Egyptians; upon their chariots and upon their horsemen."

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Christ.
1487. 27

MOSES stretched out his hand over the sea; and, about day-break, the sea returned to its strength, and met the Egyptians in their flight. Thus the LORD overwhelmed the Egyptians in the midst of the sea. For the waters returning covered both chariots and horsemen; the whole forces of Pharaoh that had followed the *Israelites* into the sea: not one of them was preserved. But the children of Israel marched, upon dry ground, in the midst of the sea; the waters being, *as it were*, a wall to them, both on their right hand and on their left. Thus, in that day, the LORD saved the *Israelites* from the hands of the Egyptians; whom they now saw lying dead on the sea-shore. And when the *Israelites* saw the mighty power which the LORD had exercised over the Egyptians, the people revered the LORD, and confided in || the LORD, | and in his servant Moses.

THEN sang Moses and the children of Israel this canticle to the LORD, saying:

"LET || me sing to the LORD! for gloriously hath he triumphed: the horse, with his rider, he hath thrown into the sea.

"THE LORD is my strength, and the subject of my laud: for to me he hath proved a Saviour.

"HE is my God, him will I celebrate; the God of my father, him will I extol.

"MIGHTY in battle is the LORD! THE LORD is his *peculiar* name.

"THE chariots of Pharaoh, with his forces, he hath cast into the sea:

"The choice of his tribunes || he hath drowned | in the sea of Suph.

"WITH the gulphy billows he covered them; to the bottom they went down like a stone.

VARIOUS READINGS.

V. 31. || GR. *God*. Ch. xv. v. 2. || SO HEB. and ARAB. ERP. The REST, *us*. V. 4. || SO SYR. and most GR. copies. The REST, *have been drowned*.

EXPLANATORY NOTES.

Ch. xv. v. 1. *Then sang Moses, &c.*—This, I think, is the first regular piece of poetry in the Hebrew scriptures: for neither Lamech's address to his wives, nor the malediction and benedictions of Noah and Isaac; nor even the last words of Jacob, seem to have an indubitable claim to that distinction. See the notes on Gen. iv. 23. ix. 25. xxvii. 28. xlix. 2.—Here, indeed, every thing is truly poetical: and a better specimen of the simple sublime cannot easily be produced. From v. 20 it hath been inferred, that it was sung alternately by men and women, with the accompaniment

of musical instruments: but the division of its parts, and the manner in which they were performed, are mere matter of conjecture. See the note on v. 21.

V. 3. Some interpreters suppose that, after this verse, and again after v. 8 and 13, the first stanza was repeated by Mary and the women. I should rather think that the men repeated every single stanza, after Moses, in much the same manner as our litanies are repeated: and that the women did the like after Mary. See v. 21.

"THY

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WORLD.
2513.

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CHRIST.
1487.

- 6 "THY right hand, O LORD! hath powerfully triumphed: thy right
7 hand, O LORD! hath crushed the foe.
- 7 "IN the greatness of thine excellency, thou hast overthrown thine op-
8 posers: Thy wrath thou commissionedst; them, like stubble, it de-
9 voured.
- 8 "BY the breath of thy nostrils, upheaved were the waters; upright stood
10 the furies, like an heap: condensed were the gulphy billows in the midst
11 of the sea.
- 9 "THE enemy said: 'Let me pursue! I shall overtake; I shall divide
10 the spoil: satiated on them shall be my soul: my sword I will draw;
11 mine hand shall them re-subdue.'
- 10 "WITH thy breath thou blowedst; the sea overwhelmed them: like
12 + "THOU stretchedst out thy right hand; the earth swallowed them up.
- 11 "WHO, among the mighty ones, is like thee, O LORD! Who, *among*
12 *the mighty ones*, like thee? excelling in holiness; awfully laudable; work-
13 ing wonders!
- 13 "IN thy benevolence thou conductest the people whom thou hast re-
14 deemed: in thy might thou guidest them into thine own holy abode.
- 14 "PEOPLES shall hear, and tremble: horror shall seize the inhabitants of
15 Palestine.
- 15 "TERRIFIED, then, shall be the princes of Edom: even the mighty
16 ones of Moab a panic shall seize: all the inhabitants of Chanaan shall
17 melt away.
- 16 "DREAD and horror shall fall upon *them all*; through the power of thine
17 arm, they shall be still as a stone:
- "UNTIL thy people pass over, O LORD! until || this people, *whom*
"thou hast purchased, pass over.
- 17 "THEM thou shalt bring in, and plant, in the mountain of thine own
"inheritance:

VARIOUS READINGS.

V. 16. || GR. and VULG. *This thy.*

EXPLANATORY NOTES.

V. 8. *Upheaved*.—The Greek translator renders *divided*; and it is not certain but this may be the better translation.

V. 12. + I think, with Green, that this verse hath been transposed, and that it cannot naturally come in but here.

V. 11. *Mighty ones*.—Others would render *gods*. See CRIT. REM.

V. 14. *Peoples shall hear*.—Others render this and

the following verbs in the present tense: *peoples hear* &c. The ancient translators generally render them in the preterite: but it is not credible that the news had reached all those nations, when this canticle was sung.

V. 17. *In the mountain*.—i. e. The mountainous country of Judea: though it may also particularly allude to the mountain on which the temple was to be built.

Year of the
WORLD.
2513.

"THE place, O LORD! which thou hast made for thine own abode;
"the sanctuary, O LORD! which thine own hands have prepared.

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CHRIST.
1487.

"MAY the LORD reign for ever."

18

("FOR when the horses of Pharaoh, with his chariots and horsemen,
"went into the sea; the LORD made the waters of the sea return upon
"them; while the children of Israel marched on dry ground, in the middle
"of the sea.")

19

MARY likewise, a prophetess, Aaron's sister, took a tabour in her hand;
and after her went out all the women, with tabours and timbrels; and || to
them Mary gave out *the song*, † saying: "|| Sing ye to the LORD! for
"gloriously hath he triumphed: the horse, with his rider, he hath thrown
"into the sea, &c."

20

21

THEN Moses marched the Israelites from the sea of Suph, and || brought
them | unto the wilderness of Shur. And they marched † a journey of |
three days in the wilderness, without finding water. For, when they
came to Mara, they could not drink of the waters of Mara, because they
were bitter; for which reason its name was called Mara [bitterness]. And
the people murmured against Moses, saying: "What shall we drink?"
And † Moses cried to the LORD; and the LORD shewed him a certain
wood; which when he threw into the waters, the waters became sweet.

22

23

24

25

VARIOUS READINGS.

V. 21. || So GR. SYR. ONK. VULG. and three HEB. MSS. The REST, *Mary answered them* (the men). Ib. † GR. ARAB. Ib. || So SAM. HEB. SYR. ARAB. ERP. But GR. VULG.

TARG. *Let us sing*. V. 22. || So SAM. GR. The REST, *they came*. Ib. † SAM.

† 25. V. SAM. GR. SYR. and one HEB. MS.

EXPLANATORY NOTES.

V. 18. Kennecott makes this verse a grand *chorus* of men and women, and thinks the canticle ends here. In that case, v. 19 seems misplaced, and would come in more naturally at the end of last chapter; whither Green transposeth it. It hath, indeed, nothing of the poetical cast, and therefore, though I have marked it, as a part of the song, with inverted commas, I have inclosed it in a parenthesis, as it may, in reality, be only the historian's annotation, however seemingly out of its place.

V. 20. *Mary*.—The Hebrew word is *Mariam*, but as it is the same name with *Mary* in the New Testament, I have, after the Latin translator, used the latter here, for the sake of uniformity.

Ib. *A prophetess*.—This word has the same latitude, in signification, as *prophet*. See Gen. xx. 7. It may here mean a woman supereminently skilled in music.

Ib. *Timbrel*.—A smaller kind of tabour, the *sistrum*. See Dissertation on the Music of the Hebrews.

V. 21. *To them Mary gave out the song*.—i. e. as I understand it, she was *precentrix*, or leader of the choir to the women; as Moses was to the men. See CRIT. REM.

Ib. *Sing ye*.—*Let us sing*.—I greatly suspect that neither of these readings is the true one; and that there was originally in the text, *Let me sing*, &c. as in v. 1, for it is hardly credible that Mary would change a single word of the canticle.

V. 23. *Without finding water*.—Good water is extremely rare in those parts. It is generally of a saltish taste, and very unwholesome, as well as unpalatable.

V. 25. *A certain wood*.—What wood this was no one, I believe, can positively say: though it must have grown in some quantity on that spot; and, perhaps, still grows there. The first discoverers of the Floridas used *sassafras* to correct the saltiness of the water.

HERE

Year of the
WORLD.
2513.

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CHRIST.
1487.

CHAP.
XVI.

26 HERE it was that, *The LORD*, to prove them, made a conditional covenant with them, and said: "If ye will attentively hearken to the voice of the LORD your GOD, and do what is right in his eyes, and give ear to his commandments, and keep all his statutes; I will inflict on you none of those diseases which I inflicted on the Egyptians: for I, the LORD, am your physician."

27 THENCE they came to Elim, || where they found twelve springs of water and seventy palm trees: and there they encamped by the waters.

1 FROM Elim the whole assembly of the children of Israel journeyed, and came to the wilderness of Sin, between Elim and Sinai, on the fifteenth day of the second month after their departure from the land of Egypt.

2 AND the whole assembly of the children of Israel murmured against
3 Moses and Aaron in the wilderness; and said to them: "Oh! that it had been granted us to die by the hand of the LORD, in the land of Egypt, while we sat by the flesh-pot and ate bread to the full! For ye have brought us out into this wilderness; to cause to die, by famine, this whole assembly."

11 † BUT the LORD spoke to Moses, saying: "I have heard the murmurings
12 of the children of Israel. Speak to them, saying: 'At even ye shall eat flesh, and in the morning ye shall be filled with bread, that ye may know that I, the LORD, am your GOD.'

4 † "FOR lo! (said the LORD to Moses) I will rain bread for you from the heavens; of which let the people go out and gather daily the quantity sufficient for that day; (that I may prove them, whether they will
5 walk by my || laws, or not) but on the sixth day, let them so order it, that what they bring in be the double of what they gather every other day."

VARIOUS READINGS.

V. 27. || SAM. and in Elim. V. 4. || So SAM. SYR. ARAB. The REST, law.

EXPLANATORY NOTES.

V. 25. *A conditional covenant.* Lit. *a covenant and condition.*—It evidently refers to what immediately followeth. The event shews how necessary this precautionary trial was, for they very soon broke the agreement. See ch. xv. 2.

V. 27. *Elim*; about two leagues from Tor, and thirty from Corondal.

Ib. *Twelve springs of water.* Shaw could only find nine; the rest were covered up with sand. The

greatest part of them are within a garden belonging to the Greek monks of Tor. They are surrounded with a great number of palm trees (Shaw says above two thousand), the dates of which bring a considerable sum of money to the monks. Stochovius affirms that those waters are of a petrifying quality.

V. 11. † This verse and the following are so evidently transposed, that I have made no scruple to restore them, with Houbigant, to their proper place.

PRESERVE me, O || GOD! for in thee I trust. To the LORD I have 1 2
said: "My || GOD art thou: from thee *cometh* all my good."

As for those profane *divinities* of the earth, with all the great ones who 3
delight in them; multiplied be their sorrows! backward let them speed! 4

LIBATIONS of blood I will not pour out to them: their names, even, I
will not mention with my lips.

THOU, O LORD! art the assigner of my portion and of my cup: *It is* 5
thou who assestest my lot.

THE *lot*-lines have fallen for me on pleasant *places*: delightful, truly, is 6
the inheritance on me *devolved*!

I WILL bless the LORD, for that he admonisheth me: nay, my own 7
conscience rebuketh me every night.

THE LORD I have ever placed before me, that I might not deviate from 8
the right hand *way*.

THEREFORE my heart is glad, and my || liver rejoiceth: my flesh even 9
resteth in security,

THAT thou wilt not abandon my soul to the craving grave, nor permit 10
thy pious one to see the pit.

BUT wilt make me to know the path of life, overflowings of joy in thy 11
presence, pleasures perpetual at thy right hand.

VARIOUS READINGS.

V. 1. || GR. VULG. ARAB. *Lord*. V. 2. || SO GR. VULG. CHALD. and one MS. The REST, *Lord*.
V. 9. || So five MSS. GR. VULG. *tongue*. The REST, *glory*.

EXPLANATORY NOTES.

Pf. xvi. The Psalmist most beautifully expresseth his sole dependence on the one true GOD, his contempt and abhorrence of all profane deities, his thankfulness for the good things already received, and his firm hope of future favour and protection.

V. 5. *The assigner of my portion*.—A metaphor borrowed from the eastern mode of feasting, where the master of the banquet sends about portions of meat and drink to the guests.

V. 6. *The lot-lines*, &c.—Another metaphor, alluding to the manner of dividing land in Judea.

V. 7. *For that he admonisheth me*, i. e. by seasonable correction and calamities, which I am conscious of having merited. The author was in distress when he composed this psalm.

Ib. *My conscience*. Lit. *my reins*.—The reins are often represented in the Scripture, as the seat of pleasure and pain, delectation and remorse.

V. 8. *That I might not deviate*, &c.—Others render, *because he is at my right hand, I shall not be moved*. See CRIT. REM.

V. 9. *My liver rejoiceth*.—This expression seems strange in our language; but, in Hebrew, and in the language of nature, it is not more so than, *my heart rejoiceth*.

V. 10. *The craving grave*.—Such is the import of the Hebrew word; as we say, "insatiable, all-devouring death." Others render *hell*, or *HADES*.

Ib. *The pit*.—Others, after the Greek translation, render *corruption*. And so it is quoted (from the Greek) by S. Peter (Acts, ii. 25), by whom, and S. Paul (Acts, xiii. 35), it is applied to JESUS CHRIST. The whole Psalm is supposed to refer to him in its secondary and prophetic meaning.

CRITICAL REMARKS.

GENESIS.

CHAP. I.

V. 1. *IN the beginning.* בְּרֵאשִׁית. What reams of paper have been written on this single word!

Yet, surely, nothing can stand less in need of a comment. It can only refer to one or other of two periods: either proleptically to the six days creation, or to some prior epoch. It is hardly worth remarking, that Aquila translates בְּרֵאשִׁית by a word which, according to S. Basil and S. Ambrose, denoteth rather the *instantaneousness*, than the *time*, of the operation; as if he had meant to say: "God created, in an instant, (rather, "in a summary manner," εν κεφαλῇ or κεφαλίδι) the heavens and the earth." Aquila, most probably, thought of no such refinement, but only adopted, according to his rigid mode of translating, a term that seemed to correspond more literally with the Hebrew, than ἀρχή, which the more antient Greek translators had used.

Ib. *Created.* בָּרָא. This word has, without reason, been considered as implying an absolute creation out of nothing. It rather means *fashioning*, or *reforming*, a matter already existing. So Justin Martyr understood it here: "We are taught (saith he, 1 Apol. p. 14, ed. Thirlb.) that God "made all those things of unfashioned matter," ἐξ ἀμορφου ὑλης: and so the author of the book of Wisdom (ch. xi. 16) had said before him. In the same sense God is afterward (ch. ii. 7) said to *create* man out of the dust of the earth. Joshua (ch. xvii. 15, 18) bids the children of Joseph *create* to themselves a more ample possession, by cutting down the woods. Goliath (1 Sam. xvii. 8) desires the Israelites to *create* (choose, or prepare) a proper champion to fight with him.—In short, בָּרָא appears to me to be the same word with the Latin *parare*: and hence, particularly in its participial form, it signifies whatever is the most *perfect*, *select*, *eligible* of its kind*. But is it hereby meant to be insinuated, that God did not originally create matter itself out of nothing? By no means: yet, still, there is no proof of it in the word בָּרָא †: and *creating the heavens and earth* may here mean no more than the change, which, through the will of God, took place in them at that period. Or, if we refer the first verse to some prior period, and to an absolute creation, different from that which commences v. 3, is it not far more reasonable (as well as agreeable to many terrestrial phenomena) to suppose, that the earth, having been originally created in a perfect state, had undergone some violent revolution, and been laid waste, perhaps, on account of the wickedness of its former inhabitants, but was now recovered, and re-embellished by almighty power, to become the habitation of a new set of beings; than to conceive the Divinity, at the period of the six days creation, first drawing out of nothing an unformed mass of matter (such as the earth is described to be, v. 2), in order to work it up afterwards into form and order ‡? This is no new opinion: it was that of the learned

* They who wish to see a deal of learned conjecture about the etymology of this word, may consult Michaelis's *Supplementa ad Lex. Hebr.*

† Du Contant (*La Genèse Expliquée*) imagines that the meaning of בָּרָא is determined to refer to an absolute creation, by its being (ch. ii. 3) put in opposition with עָשָׂה. אשר בָּרָא אֱלֹהִים לַעֲשֹׂה, which he paraphrases thus: "God created matter and drew it out of "nothing, in order to arrange it and give it new forms, on the following days." But in the first place, there is here no *opposition*, but the strictest *connection*. It is a mere pleonasm. Compare Jud. i. 19. ii Chron. xx. 35. Ps. cxxvii. 2, 3. Secondly, the word עָשָׂה is as frequently used to express the creation of the *heavens and the earth* as בָּרָא. See Gen. ii. 4. Exod. xx. 11. xxxi. 17. ii Kings. xix. 15. Ps. cii. 3. cxxvii. 2, &c. &c.—So far were the most antient, and faithful, Greek translators of the Pentateuch from imagining there was any essential difference between בָּרָא and עָשָׂה; that, although the latter occurs ten times in that portion of scripture, they always render it by ποίωω not ποιῶ; except once, Deut. iv. 32, where it relates to the creation of man.

‡ It will, perhaps, be said, that, in this mode of reasoning, the six days creation itself is in the same predicament, and may appear equally incongruous. For why should God have produced gradually, and at so many different intervals, what to have done with a single *fiat*, should seem more suitable to omnipotence? In answer to this, if I should say, "so perhaps it was," I should only say what has been said before, by some very early Christian writers; who, deeming it absurd, according to the testimony of Origen (*Analc. in Gen.* tom. ii. p. 27) to suppose that the Divinity should labour like a common house-builder; maintained, that the whole creation was really completed all at once, ὅλως, although the sacred historian, anthropologically accommodating himself to the grovelling and gross conceptions of the bulk of mankind, and the better to point out the various parts of creation, distributes it into a series of days, and brings it to view in a progressive order. But without laying any stress on this opinion, though it is neither unpalatable nor improbable, I answer, that there is, in the two cases, a great disparity. In the six days creation, besides that we observe a natural and most beautiful order of procedure, which is ever more or less visible in the most wonderful works of the Almighty, there is an evident religious end in view; namely, the institution of the Sabbath, or periodical day of rest from labour, to be dedicated to public worship; for the due observance of which there could not be assigned a more powerful motive, than God himself having, on that day, ceased from his creative operations, with respect to our earth.

Origen,

CRITICAL REMARKS.

Origen, who, to those who objected to the scripture account of the creation, *That it seemed absurd and impious to suppose, that DIVINE BOUNTY and DIVINE POWER had never been exerted until the appearance of our world of yesterday*, gives this very remarkable answer: "Although I hardly think it possible for any heretic (he speaks of those of his time) to obviate such objections, yet we (the orthodox Christians) can, without any violation of our religious principles, give a consistent and satisfactory answer; namely, That GOD did NOT then first begin to operate, when he made this visible world; but, that, as there is to be a new world after the destruction of this, so there were other worlds before this existed *." Now, although this opinion of Origen was, by his ungenerous, and often unjust adversaries †, accounted one of his many pretended errors, and even basely misrepresented into a belief of the eternity of matter; and although the Benedictine editor of his works gravely admonisheth us to read the above passage with great caution (*cave, et cautè lege*), I will venture to say, that it is not only a more rational, but a more religious sentiment, than its opposite;—and that, on the whole, the limiting of the six days creation to the recovery of this earth from a state of prior devastation, and fitting it for the abode of man, is far more agreeable both to reason and revelation, to experience and analogy, than the pitiful and God-degrading idea, that no worlds existed six thousand years ago; and that not only all that immensity of universe, visible to every eye, but also those innumerable worlds of worlds, which the telescope enables us to discover, were all created at the forementioned period!—created solely for the purpose of being subservient to this atom of earth!—and exclusively intended for the benefit of its inhabitants ‡!

Ib. **GOD. אלהים**. I have said, in the explanatory note, that this word, in its primitive signification, denotes *strength, power*; the *mighty one*, *ισχυρος*: nor have I yet seen any cogent reason to depart from this most antient, and commonly received, opinion. It is so natural to affix the idea of superiour power to the Deity, that it could hardly fail of entering into some of his first appellations. Some etymologists would derive it from **אלה**, *juravit*, and others from the Arab. **ألى**, *coluit, obstupuit*; but both these may be, themselves, but derivatives from **אל**; which, whether it be the root or abbreviation of **אלהים**, certainly signifies GOD; and is most probably the same with **איל**, *strength* §. The notion of seeking always for the radical signification of Hebrew words in a verb, is one of those unaccountable prejudices, which we have, with implicit servility, adopted from the Masoretic School. I am, on the contrary, persuaded, and may one day endeavour to prove ||, that almost all the radical words of every language are nouns.

It is remarkable, that **אלהים** occurs rarely, in its singular form **אלה** or **אלוה**, only twice in the whole Pentateuch; and that in poetry; Deut. xxxii. 14, 17: most frequently in Job; which I shall elsewhere endeavour to account for.—I have been sometimes tempted to conjecture, that **אלוה** might be composed of **אל** and **וה**, the great HE. But I have learned, by long experience, to be very diffident even of my own conjectures.

How the plural form **אלהים** came to be in such general use among the Jews, may, perhaps, be thus rationally accounted for. Before the vocation of Abraham, Polytheism seems to have been the general religion: the GODS, therefore, would be a prevailing term. The error in worship was rectified by the Hebrew legislator: but stubborn language hath seldom been seen to bend even to legislative power. Thus **אלהים** obstinately kept its place in the common Hebrew dialect: but its meaning was restricted to one GOD, by putting the concurring verb, &c. in the singular ¶.

Ib.

* *Ad quas propositiones non arbitror aliquem hereticorum, secundum rationem dogmatis sui, posse facile respondere. Nos vero consuequenter respondebimus, observantes regulam pietatis, et dicentes: quoniam non tunc primum cum visibilem istum mundum fecit Deus, cepit operari; sed, sicut post corruptionem hujus erit alius mundus, ita et, antequam hic esset, fuisse alios credimus.*—Peri Archon. lib. iii. c. 5, N° 3, ex verb. Rufini.

† Among these one is grieved to find S. Jerom; who, yet, on another occasion, equivalently teacheth the very doctrine he censures in Origen.—See his Comment. on the Epistle to Titus, lib. i.

‡ We do not, for that, the less enjoy them; they are equally beneficial to us, as if they had been purposely made for us. To say, that the sun, moon, and stars, &c. were made for man, is very different from saying, that they were made for man alone. The former is a scriptural truth; the latter seems to border on blasphemy.

§ Michaelis's arguments, to the contrary, appear to me unsatisfactory. (See his *Supplementa*.)—Yet, if I could find under any of the following roots, **אל**, **אליה**, **אלה**, **אלי**, **אליה**, a word signifying *fear*, I should not be much averse to derive from it the word **אלוה**: agreeably to the idea of Lucretius,

Primos in orbe Deos fecit timor . . .

¶ If the most ingenious Horne Tooke prevent me not, by executing, much more ably, the task; when he next retires to his favourite Purley.

|| It has, I know, been remarked, that Abraham, in his apology to Abimelech (Gen. xx. 13) uses a plural verb **דברתי** with **אלהים**;

Ib. *Heavens—earth.* שמים—ארץ, very probably derived from two Arab. words; which denote *high* and *low*; and so they are characterized in the Decalogue, “the heavens *above*; the earth *below*.”

V. 2. *The earth was yet a desolate waste.* והארץ היתה תרו וכו'. Dathe and some others think the copulative should here be rendered *postea* or *posthac* (*afterwards*); thereby determining v. 1 to relate to a prior period and different creation. I have preferred a term which, though it readily accords with this probable supposition, doth not decisively exclude any other hypothesis. With regard to the words תרו and כרו; in all the few passages where they occur, whether conjunctly or severally, they present almost always the idea of dreary desolation: inanity seems to be but a secondary acceptance *. What the Greek translator saw in them, when he rendered them by ἀόρητος καὶ ἀκατοῦστος; or the Arab. when he translated מסתכחרת, it is hard to say. They both seem to have guessed at some indistinct general meaning that should not be unsuitable to the context. It is worthy of observation, that Arab. Erp. has very properly rendered them מסתכחשת; equivalent, nearly, to the Chaldee of Onkelos צריח ורקניא, *desolate and waste*. See Deut. xxxii. 10. Job, xii. 24. Pf. cviii. 40. Jerem. iv. 23.

Ib. *A mighty wind.* That רוח אלהים can here have no other meaning, to me seems clear from the following circumstances. First, they cannot, without a violation of grammatical propriety, be disjoined from v. 2. Secondly, it is hard to say for what purpose the SPIRIT of God should be introduced; which evidently diminisheth the force and beauty of v. 3, so justly admired by Longinus as an example of the sublime; and so ably defended by Despreaux against the cavils of Huet and Le Clerc. Thirdly, not only Onkelos and Jonathan, but both the Arabs, agree, in understanding רוח of a *wind*: nay, all the other ancient translators ought, I conceive, so to be understood; as the terms which they employ in rendering it, πνευμα, Gr. רוּחַ, Syr. *spiritus*; Lat. more properly denote *air*, *breath*, *wind*, than what we commonly call *spirit*: not to mention, that the respective concurring verbs ἐπνεύετο, מרחם, *ferebatur*, are far more applicable to *wind* than to *spirit*. Fourthly, the most learned of the ancient Christian interpreters were either decidedly of this opinion, or admitted its probability. Of the former class are Ephrem, Severianus and Theodoret; of the latter, Tertullian, Basil and Ambrose. On the authority of the two last, however (who thought it “more pious” to understand the words, of the *Holy Ghost*), the greater part of posterior commentators adopted that opinion. Oleaster and Mariana, the one a Dominican friar, the other a Jesuit, were, I believe, the first among the moderns who avowedly rejected it.

Ib. *Blowing.* Perhaps *blustering* is a more equivalent English term. The Hebrew word is מרחם, the radical meaning of which is, *shaking*, *trembling*, *fluttering*; and it here well expresses the tremulous undulating motion of water, agitated by the wind. From a secondary and tralatitious sense which it is said to have †, in the Syriac dialect, some translators have found in it the meaning of *incubation*; and make the Divine spirit sit *brooding* on the *deep*, to hatch things into life: a notion as grovelling as it is groundless.

V. 3. *Let there be light; and there was light.* The Hebrew יהי אור ויהי אור is more concise and emphatical. *Let light be; and light was.* And here I cannot but wonder, with regret, how this pleonasm, *let there*, has been introduced into our language. It seems not to have existed in the days of Wicless, who uniformly uses the simple imperative: *Be light; Be a firmament; Produce earth; Make we man*, &c. Why might we not, sparingly, revive such modes of phrasing, when they are not only more noble, but even more idiomatical, than those of the present usage?

It has been observed, in the explanatory note, that the *light*, here mentioned, may readily be conceived to have been a partial, imperfect light, emitted from the sun; which progressively penetrating the dense atmosphere, that had hitherto covered with total darkness the whole face of the earth, so relieved it in the space of three days, as to admit the clear uninterrupted vision of all the celestial luminaries ‡.

V. 5.

אלהים; and this has been urged as a proof that he had not then entirely relinquished his polytheistical belief. But ויהי, I apprehend, is one of the many blunders that were introduced into the text, either in transposing it into the present Chaldee characters, or in transcribing it before that change: for all the Sam. copies have ויהי; and it is well known how similar, one to the other, are the ancient *He* and *Wau*.

* In which they seem to have been considered by Aquila and Theodotion: רוּחַ אֱלֹהִים וְרוּחַ אֱלֹהִים.

† For it may be questioned, whether it have at all such a meaning, even in Syriac; whereas it has certainly that of a *fluttering motion* or *agitation*.

‡ This is evidently the idea of Origen; and, I apprehend, of S. Basil also. The former affirms that “no one, of a sane mind, can
D
“ imagine

CRITICAL REMARKS.

V. 5. *The evening came, and the morning came, one day; when God said, &c.* וַיְהִי עֶרֶב וַיְהִי בֹקֶר, יוֹם אֶחָד. How these words have been so generally translated, *The evening and the morning were the first day, &c.* has often appeared to me a matter of astonishment. Nothing, I think, is clearer than that the historian meant to express the *lapse*, not the *continuity* of time. To draw from the Hebrew words this last meaning, they should be thus constructed, וַיְהִי עֶרֶב וּבֹקֶר לְיוֹם אֶחָד: and even then they would seem awkward, obscure and inconsistent. For how can the evening and the morning be said to constitute a complete day? If taken in order, as the two terms of the same period, they embrace only the time of night; and if considered separately, as the terminations of light and darkness, they embrace nothing at all. "But (say commentators) they stand here, each for the preceding period. Evening expresses the *night*; morning the *day*. This *evening* then (which, however, is not an *evening*, but a *night*, that, unluckily too, comes after the *evening*) takes in that night which preceded the formation of light (*i. e.* before there could possibly be any evening), and is the same with that darkness which covered the face of the deep*." Thus are the clearest of terms tortured to support insupportable, but inveterate systems; sanctioned by the authority of great names. For why has the Hebrew text, and even all the antient versions †, been made, contrary to the known rules of grammar, to say what they do not say? For no other reason, as far as I can see, but because the Jews began their artificial day, of twenty-four hours, from sun-setting. Had they happened to begin it at mid-night, sun-rising, or mid-day, the *evening* and the *morning* would, probably, have, with equal ingenuity, been adapted to any of these periods. But whatever ingenuity may be employed to pervert their meaning, עֶרֶב can here mean nothing else than the gradual disappearance of light; בֹקֶר nothing else than its gradual re-appearance.

In justice to two great luminaries of the Greek church, S. Basil and S. Chrysostom (who, had they been better acquainted with the idiom of the Oriental dialects, and had been more at leisure to make a critical study of scripture, would probably have left invaluable commentaries), I must remark that they both reprobate, in the strongest terms, the idea I have been combating. See Basil. Hexameron. Hom. ii. Chrysost. in Gen. Hom. iii. iv. and v. This last passage I shall translate: "You see (says he, interpreting v. 13) how often he repeats the same truth, the better to impress it on our minds. He might have said, simply, *a third day had come* (or *was past*). Yet, behold! how of every day he says: *The evening came, and the morning came, &c.* that we might not confound the true order of things, and imagine that the day here mentioned was complete at the coming on of night, but that we might know, that, as the evening is the end of light, and the beginning of night, so the morning is the end of night, and the completion of a [full] day. This is what the blessed Moses means to inculcate, when he says: *The evening came, &c.* Nor wonder, my beloved! that it is so often repeated: for, in spite of this repetition, there are yet some so blinded with error, as to contend, that the *evening* ought to be considered, here, as the *beginning* of the ensuing day‡."

V. 6. *An expanse.* רָקִיעַ from רָקַע, the primary meaning of which is certainly that of *expansion*, *attenuation*, *out-stretching*, *elasticity*; the very properties of our atmosphere. The word σπέρσσωμα, used by the Gr. translators, and the long-prevailing idea that the heavens were a solid body, led posterior interpreters to render it by the word *firmament*. And this, as well as σπέρσσωμα, is admissible, if by solidity be meant no more than that the fluid *expanse*, or *atmosphere*, has density, or consistence, sufficient to sustain the waters *above* it. This is, indeed, the sense in which S. Basil understood the Greek term; although he had not the Hebrew to direct him to it. See his third Homily on the six days creation; where he calls it a childish idea to suppose any other solidity in the *firmament*, than that

* "imagine that there was an evening, and a morning, during the three first days, without a sun." *Peri Arch.* lib. iv. c. 16. The latter ascribes the darkness that covered the earth before the appearance of light, to the interposition of a thick body.

† See Dodd's and Calmet's Commentaries.

‡ Which all, except perhaps the Vulgate, convey, when properly pointed, the right meaning. Καὶ συνέτε ἰσπερα, καὶ συνέτε πρωί, καὶ ἡμέρα καὶ νύξ θεός, &c. So also Syr. Chald. and both Arabs. Saadias, more particularly, determines the true meaning, whose version should be rendered, *cum transisset crepusculum, et aurora, dies unus, dixit Deus, &c.* and not as in the Polyglott, *cum preterisset nox, et dies, dies unus.*

† It is but fair to acknowledge that, of modern translations, those of Pagninus, Munster, Junius, Oleaster, and some others, though ambiguous, and perhaps understood by their authors in the wrong sense, are yet susceptible of the right one. The rest (even Houbigant and Dathe not excluded!) seem to have been misled by Luther and Castalio; who were themselves, probably, deceived by the ambiguity of the Vulg. which had they carefully compared with the original, or even with the Greek, they could not, I think, have translated as they have done. Among our English translators, Bate and Purver have both given the true meaning.

of a dense fluid: and very justly observes, that as such the scripture itself every where represents the lower region of the *heavens* *.

Ib. † *And so it was* |. That this addition, from the Greek, made originally a part of the text, I am, myself, fully persuaded. Those who think otherways cannot, therefore, blame me for inserting it in this cautious and discriminative manner. My reasons for so doing shall be fully explained, in my General Preface. Let this remark, in the mean time, be applied to all similar cases.

V. 11. It may be worth remarking that, here, instead of עץ, Sam. and four mss. have, with Gr. and some Chaldee versions, וָעֵץ. This, indeed, is not often of great importance: for the copulative is so frequently redundant, and written or omitted with such a strange variety in the copies, that it would be endless labour to note all such readings †.

V. 14. *Luminaries*. מִאֲרוֹת. So, defectively, the Masoretic printed text: but seven mss. with Sam. read מִאֲרוֹת, with its full complement of letters. Ten mss. have מִאֲרוֹת, and three מִאֲרוֹת. Many thousands of words (with Michaelis's good leave) have been thus defalcated, since the introduction of the vowel-points.

Ib. *The signs*. לְאֹתוֹת. Here again Sam. with six mss. reads fully לְאֹתוֹת. There is in this, and the next verse, a confusion in the copies and versions, not easily accounted for. To the addition which I have admitted into the text, from Sam. Gr. and one ms. The Gr. of Cod. Alex. & Cott. ‡ add και αρχεν της ημερας και της νυκτος. The Glasgow Ostateuch has, likewise, this addition, but wants the words that follow: και διαχωριζεν ανα μεσον της ημερας και ανα μεσον της νυκτος. On the whole, there is a manifest redundancy in v. 14 and 15; and I have some suspicion that the latter is an interpolation: but my general rule is to reject nothing that has a probability of being authentic.

V. 16. *God made two great luminaries*. From the historian's here using the term *made*, עָשָׂה, it is by no means a necessary inference, that these luminaries were now first created. In the scripture language, God is said to *make* a thing, when he appoints it for any particular use. The sun and moon might well be said to be *made* for the earth, when they were first made to shine upon it. נָתַן is to be taken in the same sense.

Ib. גְּדֹלִים—גְּדֹלָה. But Sam. with seven mss. גְּדֹלִים—גְּדֹלָה.

V. 20. *Let the waters swarm with living reptiles*. A Latin translator might, for the sake of distinction, say *natatilia*, or rather *natantia*: but there is no equivalent word in English: and, in reality, fishes are no less reptiles than serpents, &c.

Ib. *And let flying creatures fly*, &c. וְעֹף יָעוּף. Those who have rendered *and flying creatures*, that may fly upon the earth, making עֹף the objective of יָעוּף, have certainly not attended to the idiom of the original.

V. 21. Sam. with forty mss. reads הַתְּנִינִים; and with sixteen mss. מִיְּנִיּוֹם, full; instead of מִיְּנִיּוֹם—הַתְּנִינִים.

V. 24. *Terrestrial animals*. הַיָּרֵחַ אֲרֵץ. A vile barbarism, but easily accounted for, from the great similarity of *He* and *Wau* in the old Hebrew characters. Read with Sam. הַיָּרֵחַ אֲרֵץ.

V. 26. *Let us make*. נַעֲשֶׂה. Although the office of a translator is very different from that of a commentator; it sometimes happens that they nearly approach. Does the use of a plural verb here imply a plurality of persons? is partly a grammatical question; and it has been remarked in the explanatory note, that the generality of Christian interpreters have held the affirmative. It is but just, therefore, to hear what they say: and S. Chrysostom shall speak for them all.

"God said: *Let us make man*, &c. Let us, here, interrogate a Jew; and see what answer he will give to these words. For these words were written by that MOSES, whom they profess to believe. To whom then was it said, *Let us make man*? To some angel, or archangel, say they. "Madness! Impudence in the extreme! For how can it agree with reason, that an angel should be consulted by his Lord, a creature by his Creator. The province of an angel is to attend and minister,

* Τη δὲ γραφὴ συνήθης το κραταίον καὶ ἀνιδότον, ΣΤΕΡΕΩΜΑ λεγίου· ὡς καὶ ἐπὶ αἰσὶ πολλοῖς καταπυκνωθέντος τῆ φωνῆ ταυτὴ ἀεχθησθαι.... καὶ οὐν τοῖσι ἡγουμένθα ἐπὶ τῶς στερεῆς φύσεως, στεγνὸν τὸ ὕδατος τὸ εὐλισθηρὸν καὶ εὐδιδυτον ἐξαρκουσας, τῆ φωνῆ ταυτῆς τεταχθαι. Basil. Hom. iii. in Herahem.

† Many, perhaps, will be apt to think, that I should have given no various readings at all, but such as are (that is, such as they think) of great importance: and had I consulted my own ease, this would probably have been my plan. But there are *more*, I trust, who will thank me for the trouble I have taken, and be glad to see the true state of the Hebrew scriptures, and of the antient versions that have been made from them; and to find, in so small a compass, the substance of many costly volumes.

‡ Secundâ forte manu.

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"not to give counsil. Learn this from the sublime Isaiah. *I saw*, says he, *cherubim and seraphim, standing at the right hand of God; and with their wings they covered their faces, &c.* plainly intimating, that they could not bear the splendor of divine majesty; and therefore they stood fearful and trembling: for what else could creatures do?"

"Who then was he to whom it was said, *Let us make man, &c.*? Who else but HE, the angel of the great council, the wonderful counsellor, the mighty one, the prince of peace, the father of the future age, the only-begotten son of God, the equal to his father in essence, by whom all things were made.—To HIM was it said, *Let us make, &c.*"

"Here (continues he) a mortal stab is given to Arianism. God saith not, imperatively, *make thou, &c.* as to a subject or inferior, but, with coequal honour, *Let us make*—and, *Let us make after our own image*: clearly intimating a co-essentiality." It will be hard, I think, for Jew or Arian to support their respective interpretations with more ingenuity and eloquence; whatever force may be in their arguments.

Of the Jewish writers, some are of opinion, that God here addresses himself to his surrounding angels, as a king to his council of state: and Rabbi Solomon Jarhi thinks this opinion supported by a passage in the first book of Kings (ch. xxiii. 19), where Michaiah says to Achab: *I saw the Lord sitting on his throne, and the whole host of heaven standing by him, &c.* This is a very old opinion. It was that of Philo, who, probably, borrowed it from Plato.

Others, with whom agree some of our best modern Christian commentators, find in it no more than an emphatical and majestic mode of expression; insinuating both the power of the Creator and the dignity of the created †.

Those who have imagined that נָעֲשֶׂה might be here in the passive; and should be rendered, *Let man be made*, are deservedly laughed at by Aben-Ezra.

Ib. *After our own image.* בְּצַלְמֵנוּ. The Greek translator seems to have read כְּצַלְמֵנוּ; and so, probably, read S. Jerom.

Ib. *And according to our own likeness.* וּבְרִמּוֹתֵינוּ. For so Sam. with the copulative, which here seems necessary. Nineteen mss. have בְּרִמּוֹתֵינוּ, and four or five, with the most antient edition of Brescia (1494), have בְּרִמּוֹתֵינוּ, with a *beth*. See De Rossi. It is of no importance which be read; though I am inclined to think there was originally either a כ or a ב before both words.

Ib. † *All other terrestrial animals* †. I have, without the smallest hesitation, preferred the reading of the Syriac. Houbigant saw the awkwardness of the present text, but would not attend to Le Clerc's suspicion, probably, because it was Le Clerc's †.

V. 28. *Subdue it.* כִּבְשׁוּהָ with Sam. and sixteen mss. not כִּבְשׁוּהָ, as in the printed text.

Ib. חַיָּה in Sam. and one ms. is a better reading than חַיָּה.

V. 30. *All sorts of herbage.* אֵת כָּל יֶרֶק. This, I think, is evidently a resumption; very common in every language, and here peculiarly emphatical. The copulative before אֵת is therefore to be rejected; although it be in fifteen mss. and in Gr. Arab. and some Chaldee copies. De Rossi justly remarks, that the Latin version of Sam. in the Polyglott (*omne quoque, &c.*) is not agreeable to its original §.

CHAP. II.

V. 1. How this and the two following verses came to be disjoined from ch. i. is not easily accounted for. It is a proof, at least, that he who made the present division, either made it very carelessly, or had very little judgment.

* Τις οὖν εἰν οὗτος, πρὸς ὃν φησὶ ποιησάμεν ἄνθρωπον; τίς δὲ ἄλλος, ἀλλ' ἢ ὁ τῆς μεγάλης βουλῆς ἀγγέλως, ὁ θαυμαστός συμβούλος, ὁ ἐξουσιαστής, ὁ ἀρχὸν τῆς εἰρήνης, ὁ πατὴρ τοῦ μέλλοντος αἰῶνος, ὁ μονογενὴς τοῦ Θεοῦ παῖς, ὁ τῷ πατρὶ ὁμοίος κατὰ τὴν οὐσίαν, δι' ὃν τὰ πάντα παρήχθη;—Τοῦτ' αὖ φησὶ ποιησάμεν ἄνθρωπον. κ. τ. λ. Chrysost. Hom. viii. in Gen.

† Phrasis faciamus hominem, a multis interpretibus ad pluralitatem personarum in Deo probandum adhibetur: sed perperam. Est anthropopathica locutio, qua indicatur dignitas hominis a Deo creandi, quem dominum rerum omnium facere volebat.... Sic enim solent homines in rebus gravioribus gerendis et constituendis agere. Dathe, in hunc locum. Concinnunt Zachariae, Scheide, Schulze, &c.

‡ "Suspiciabatur Clericus legendum וְכָל חַיָּה דָּאָרֶץ. Consultius וְכָל דָּאָרֶץ... in animantia quæ sunt in omni terra." But this conjectural emendation, though supported by an old edition of Venice, is surely not a happy one.

§ Neither *Aquila*, nor *Theodotion*, nor *Symmachus*, read the copulative.

Ibid.

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Ibid. *Hofis*. צַנִּי. The primary idea, expressed by this root, seems to be *decor, ornamentum*; the beautiful and regular arrangement of things. Hence it is here well rendered by the Greek translator κοσμος, and by S. Jerom, ornatus. No wonder then that it was applied to an army; and, with still greater propriety, to the charming regularity and order observable in the works of nature.

V. 2. *On the sixth day*. בְּיוֹם הַשִּׁשִּׁי. The obstinacy with which the sticklers for the Masoretic text still defend the indefensible reading בְּיוֹם הַשִּׁשִּׁי, is, to me, truly astonishing. Certain I am, that if הַשִּׁשִּׁי had been found in the Masoretic text (corroborated by Gr. and Syr.), and הַשִּׁבְעִי in Sam. we should hear them triumphantly exalting the former, and pointing out, with great ingenuity, the inconsistency of the latter. In fact, this inconsistency is apparent at the very first sight; else, why labour to reconcile it? After all, it is but a poor expedient to translate, for that purpose, יָכַל, *he had completed*: for still the preposition בְּ determines him *to have completed on or in the seventh day*: whereas, to give it a congruous meaning, it should be *before* the seventh day; which בְּ, I apprehend, never signifies *, especially when it relates to time. Besides, a contrast between the *sixth* and the *seventh* day is here naturally expected; and the context seems absolutely to require it. The same contrast is observable, Exod. xx. 11. *For in six days the LORD made, &c. but on the SEVENTH day, &c. &c.* In short, every good argument is in favour of the Samaritan; not even a plausible one in favour of the Masoretic lection.

A question here occurs; whether, by each of the six days above-mentioned, is meant a natural day of twenty-four hours; or some other longer period, called *accommodatively* a day? Some modern world-makers, to give themselves room for a slow, progressive, and (as they think) more natural system of creation, make a *day* a period of a thousand years! Why not as well ten thousand or a million?

More ingenious is the idea of Philo, who thought that the whole history of the creation was to be understood allegorically; and calls it a vulgar simplicity to imagine, that the world was really made in the space of six days; or at all made in (what we call) TIME; but before TIME; for with the world, saith he, Time began to exist—In Time, therefore, the world was not created †. This agrees with what has been already remarked to have been a common opinion, in the days of Origen; and might be plausibly defended from the genius of the oriental style.

However this be, plain it is, that the Hebrew writer (whether he divided his account of the creation into days, for the sake of a certain order, and the better to account for the institution of the sabbath; or believed that things happened literally as he relates them), his day and night cannot possibly be any other than a common day, or ἡμερονυκτιον of twenty-four hours. At every other acceptance, grammar and sense revolt.

V. 3. *Therefore hath God blessed, &c.* Although I have thus rendered בָּרַךְ in the indefinite preterite, because I think the author had in view the Mosaic institution of the sabbath: yet, I own, the words not only admit, but seem, at first sight, to have a definite meaning, and to be rather a part of the narrative, than an inference from it.

Three arguments are, chiefly, urged in support of this latter opinion. The first is derived from the very general notion, which prevailed among the Pagan nations, of the seventh day being sacred: for whence could this notion arise, but from a traditional belief, that the sabbath was of divine institution, and its observance coeval with the world?

To prove the first part of this proposition, quotations have been heaped on quotations, from Hesiod and Homer, down to Menasseh-ben-Israel †. But, supposing them all to be clear, consistent and unequivocal testimonies (which they certainly are not), there does not result from them a proof, that the *hebdomadal* day, to which they refer, had any sort of relation to the Jewish sabbath; or, if

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* The only example which Noldius gives, is from this very contested passage; and, consequently, a begging of the question. The other instances are by no means apposite, as Tympius seems willing to own, although he tries to bolster up the present one thus: "Ab. solverat autem Deus in die septimo; h. e. In ipfis diei septimi et sabbati auspiciis, a sole diei sexti occumbente repetendis, omne opus suum jam ad finem perduxerat."

† Ευηδης παυει το οισθαι εξ ημεραις, η καθολου χρονου, κοσμον γεγονεναι, διοτι συμπας ο χρονος ημερων και νυκτων εστι διαστημα.... λεγουσιν αν ουν ορθως, οτι ουκ ειν χρονη γιγνει κοσμος, αλλα δια κοσμου συστηται χρονος. Phil. Cosmog. l. 1, p. 123, nov. ed.

‡ Which may be seen in Selden, Spencer, Calmet, &c. or in Ikenius's more recent *Dissertatio de Institutis et Ceremoniis Legis Moisaicae ante Moysen*.

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it had, that it was not posterior to the Mosaic institution; and might not be borrowed from it.

It is urged, secondly, that it has ever been the common opinion of the Talmudical, and other Jewish writers, that the precept of keeping the sabbath was from the beginning obligatory, and observed by the patriarchs: nay, this seems deducible from several texts of scripture itself; such as Gen. vii. 4. viii. 10, 12. xxix. 27; but especially Exod. xvi. 23, where Moses speaks of the sabbath, as a known observance, and only forbids the gathering of manna on it.

To an opinion of the Talmudists, and more modern Jewish writers, I should pay little regard, were it not only commonly, but universally taught by them: but, in truth, some of their best commentators, such as R. Ismael, R. Isaac, R. Nathan, and R. S. Jarhi, teach the contrary. The words of this last, commenting on the very passage in question, are too remarkable not to be here transcribed. "God," saith he, "blessed and sanctified the seventh day by the *manna*, of which, although on the other days of the week an homer fell to every person, and double that quantity on the sixth; there fell none at all (on the seventh): By the *manna*, then, he sanctified it: and what is here written, is to be understood of what was to happen afterwards *."

As to the quotations from scripture, they only shew to what straits they are reduced for want of arguments, who employ such feeble ones. In the first, God says to Noah, "Yet seven days, and I will bring a deluge upon the earth."—In the two next it is related, that "Noah waited seven days;" and "yet other seven days, &c." Therefore, it should seem, that the observance of the sabbath was prior to the Mosaic institution. Strange inference!—From the third text we learn, indeed, that the marriage-festival lasted a week, or seven days in Syria, at the time of Jacob's sojourning there: but what connection has that with the Jewish sabbath?

Somewhat more specious, though not more solid, is the argument drawn from Exod. xvi. 22. It is not said there that the seventh day was now, for the first time, sanctified; the Israelites are only ordered to gather no manna on it. Very well: this order is, itself, the first intimation of a sabbatical institution; completely sanctioned afterwards by the Decalogue. If the sabbatical observance had been prior to this event, it would have been unnecessary to caution them against gathering manna on it. So far were even the rulers of the people from having any notion of a sabbath before this period, that they appear not to have now sufficiently comprehended it. For we find them, v. 22, coming, in seeming surprise, to tell Moses, what the people had done. The answer of Moses is, I think, decisive for the novelty of the institution: "This is what the LORD bade (v. 5). To-morrow is a sabbath of rest; holy to the LORD." Again (v. 25, 26), "Eat this (what had been reserved of the sixth day's gathering) to-day; for to-day being a sabbath to the LORD, ye shall not, to-day, find it in the fields. Six days ye shall gather; but on the seventh, it being the sabbath, there shall none be found." Notwithstanding all these repeated injunctions, some of the people (v. 27) went out to seek it on the seventh day: upon which the LORD expostulates thus with Moses (v. 28): "How long refuse ye to keep my commandments, and my laws? See how, since the LORD hath appointed to you a sabbath, he therefore giveth you, on the sixth day, the bread of two days. Abide ye every one in his own place. Let no one go out of his own place, on the seventh day." So on the seventh day, subjoins the historian, *the people rested*, or kept the sabbath.

Let the unbiassed reader now say, if it be not clear from this very text, which is brought to support the contrary, that the Israelites had no conception of a sabbatical precept before this period? And, indeed, it is incredible that, if such a precept had existed before, there should appear no mention of its observance in the lives of any of the Patriarchs, neither before nor after the deluge. We often read of their sacrifices; never of their sabbaths.

The only rational argument then that can be urged in favour of this hypothesis, and against my translation of בַּרְךְ (Gen. ii. 3), is a grammatical one; which I shall give in the very words of *Dathe*. "Equidem, non dubito assentiri eis, qui posteriorem sententiam (Deum statim in principio rerum humanarum legem de sabbato sanxisse) defendunt. Nam si prior locum haberet; si Moses legem suam commendare Israelitis voluisset, profecto sua verba non conjunxisset per copulam *vau*; ut reliqua totius narrationis connectuntur; sed distinxisset ea per particulam *עַל־כֵּן* propterea; uti cap. ii. 24, atque Exod. xx. 11, hac ipsa de re agens."

There is here a real argument, expressed with elegance and precision; and I confess, that I once thought

* ברכו כמן שכל ימות השבוע יורד להם עומר לגלגל' ובשמי לחם משנה: וקדשו כמן' שלא ירד בלד: והקדרא כתוב על העתיד.

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thought it nearly conclusive. But on a more minute investigation, and consequently a more comprehensive view of the matter, I have been led to change my opinion; and shall here give my reasons.

It seems to be granted that, if instead of *ו*, there were *על-כן* before *ברך* in the text, as there is Exod. xx. 11, there would be little force in this argument. If, then, it can be shewn, that *ו* has, in circumstances exactly or nearly similar, a signification equipollent to that of *על-כן*; the balance of probability will be at least equally poised: and there are other considerations, I ween, that will make my side preponderate.

That *ו* hath often the meaning of *על-כן*, *therefore*, cannot be questioned. For although a great many of Noldius's instances should be retrenched, as otherwise resolvable, there are certainly some, in which the *ו* can hardly have any other meaning; and where the mode of phrasing is almost the same as here. Thus Isa. xliii. 4: "Because thou art precious in mine eyes, &c. *therefore* will I give *ואתן*."—Ps. lxxxi. 12, 13: "My people would not hear my voice, *therefore* I abandoned them *ואשליחתי*."—See also Gen. xxix. 33. xxx. 13. Exod. iii. 8. Levit. xix. 27. xx. 23. Num. xxxi. 50. Deut. iv. 37. vii. 11, 26. xxviii. 48.—In general, wherever the *ו* has a manifest reference to any of the following particles, *כי*, *על-כן*, *אשר*, *אשר*, *אשר*, *אשר*, *אשר*, and the like, it is always to be considered as an *illative* conjunction, and not as a mere *copulative*.

There is but one thing, I apprehend, that can be objected to these examples; namely, that, in them the corresponding *causative* particle precedes *ו* in the text; whereas in the passage before us, it followeth. But I can produce examples that will obviate even this objection. Levit. xi. 45: "I am the LORD, who brought you up out of the land of Egypt; *therefore* be ye holy, *because* I am holy." *והייתם קדשים כי קדוש אני*. Again, ch. xx. 7: "Wherefore be ye holy, *because* I, the LORD, am your God." See also v. 26, and Num. xix. 13.

Let me add, that the *על-כן* of Exod. xx. 11, instead of militating against this explication, appears, to me, a corroboration of it. For here there is an evident allusion to the sabbath so recently instituted; and the reason of the institution assigned. The third verse of Gen. ii. therefore, most probably alludes to the same institution, because the same reason is assigned. So that, on the whole, I cannot but think, with *Jarhi*, *Selden*, *Le Clerc*, &c. that the Jewish historian makes here, as often elsewhere, use of a *prolepsis*, and alludes to the Mosaiical institution of the sabbath. They, to whom my reasons may not appear satisfactory, may thus correct my version: *And God blessed, &c.*

Ib. *Which he (God) created into existence.* *אשר ברא אלהים לעשות*. It has been already remarked (on ch. i. v. 1), that *ברא לעשות* is a pleonasm, as the texts there referred to prove. It is not, however, a pleonasm void of emphasis. If *ברא* be taken in its most probably genuine acceptation, and referred to a recovery of the earth from a prior state of desolation, the phrase is not only proper, but energetical, and gives a new degree of plausibility to that hypothesis. The Arabic translator seems to have so considered it, *أمر على ما كان من قبل خلقه من الأرض*. *Siquidem in illo cessasset a creando quicquid ad similitudinem creaturæ suæ effinxit*. He did not then absolutely cease to operate, but ceased only from every creative operation relative to this earth and its inhabitants.

The Greek version, at first sight, appears somewhat singular. *ἡν ἡ θεὸς ἀρχαίῃ*. *Which (God) began to make*. Hence Michaelis suspects, that they must have read in their copy *ברא* not *ברא*, and thinks that this reading is supported by the former word's occurring 1 Kings, xii. 33. Neh. vi. 8. and from its common Arabic acceptation *incipit, novum excogitavit* *. But there is no need, I apprehend, to have recourse to the Arabic, on this occasion. It is well known that *ἀρχαίῃ*, in the Greek version, has peculiar acceptations; and may here mean no more than it does Gen. ix. 20. Jud. x. 18. and twenty other places. So that *ἡν ἡ θεὸς ἀρχαίῃ* may be equivalent to *ἐν ἀρχῇ ἐποίησεν*, Gen. i. 1.

E X O D U S. XIII.

V. 3. *זכור* in the singular. But *Sam.* more analogous, *זכרו* in the plural: and so all the vv.

Ib. *יצאתם מצרים*. But *Sam.* *יצאתם בו מארץ מצרים*. So *Syr.* and *Gr.* in the Vat. and Oxf. copies and Copt. version, although the rest, and *Ital.* ap. Ambros, agree with the *Heb.*

V. 4. *אתם יצאים*. So the present text. But *Sam.* and six *ms.* have *יצאים* full; and *Sam.* has the copulative before *אתם*, which the Greek translator seems likewise to have read.

* He would also be inclined to read *בראיתו יבדא*, Num. xvi. 30. and *ברא*, Ps. li. 12. If. xl. 26. xli. 20. I should rather suppose that *ברא*, and *בדאם*, in Kings and Nehemiah, were originally *ברא* and *בדאם*; as they still are, in some *ms.*

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V. 5. יָרוּחַ. But *Sam.* and three *mss.* יָרוּחַ אֱלֹהִים: and so all the *Gr.* copies, with *Copt.* and even the *Targum* of Jonathan.

Ib. + *Pherezites and Gergasites*; though wanting in the present Hebrew text, both here and in some other parallel places, are uniformly preserved in *Sam.* and for the most part in the *Greek* version. In the latter, indeed, they are here variously arranged; but still the list is complete in all the copies, as well as in the *Coptic*. The *Syriac* has *Pherezites*, but wants *Hevites*.

V. 6. *Seven days.* שִׁבְעַת יָמִים. It is remarkable that *Sam.* and *Gr.* with *Copt.* and *Ital.* have *six days*. Yet in v. 7, and in the parallel passage xii. 15, they have both *seven days*. This then is the right reading. So striking a coincidence, however, affords a presumption, that the *Greek* version was made from an Hebrew copy, that very much resembled the present Samaritan Exemplar, even in its errors. But this, so far from hurting the credit of either, as some modern critics would insinuate, enhances the value of both; as I hope to be able to shew, when I come to treat at large on the point.

Ib. Read with *Sam.* and thirty-one *mss.* מִצֹּרִי, not מִצֹּרִן.

V. 7. וְלֹא in the beginning of this verse is written without the copulative in *Sam.* and seven *mss.* And so *Gr. Vulg. Arab.* and one *ms.* of *Targ.*

Ib. *Be no remainder seen with you.* This is wanting in *Syr.* and in one *ms.* and has much more the air of an interpolation, than many passages that have been rashly thought interpolated.

Ib. *Sam.* reads נְבוֹלִךְ in the singular, but with its full complement of letters. But two *mss.* with *Gr.* and *Vulg.* נְבוֹלִיךְ in the plural. The other versions read in the singular; although *Syr.* and *Arab.* are in the *Polyglotts* falsely rendered in the plural.

V. 8. + *Of the land of*. Let not the reader be surprised, that this addition has been admitted on the authority of one *Gr.* copy (*Oxf. ms.*) and *Copt.* I should have been inclined to admit it even on the sole authority of the latter; so unwilling am I to reject a passage that is suitable and analogous, from an idea, that it may possibly be an interpolation. Few *interpolations*, I believe, have been made in the text; but many many *retrenchments*.

V. 9. וְהָיָה. *Sam.* וְהָיָה "let these things be," and so again v. 16; but this seems to be a fault of the *Sam.* copyists, who mistook the ה for a ו. See the Rem. on וְהָיָה, on Gen. i. 1. at the bottom of the page. All the ant. vv. read in the singular.

Ib. יָדָךְ. *Sam.* with one *ms.* יָדֶיךָ in the plur. all the vv. read in the sing.

Ib. *The Lord.* The *Vat. Gr.* adds ὁ θεός, but this addition is in no other copy, nor in *Copt.*

V. 11. וּבְמֶלֶךְ. A barbarism. Read יְבִיאֲךָ with sixty-four *mss.* or, better still, with *Sam.* and thirty-four *mss.* יְבִיאֲךָ.

Ibid. יָרוּחַ. Better *Sam.* with one *ms.* and *Gr.* יָרוּחַ אֱלֹהִים.

Ib. || *To yourselves*. Although this is in all the copies, except two *Heb. mss.* and in all the ant. vv. except the *Gr.* * yet the *Gr.* seems to be the genuine reading. The promise and oath is every where else said to have been made to their *fathers*, not to *themselves*.

V. 12. The *Sam.* וְהָיָה seems here preferable to וְהָיָה.

V. 13. Read וְהָיָה with *Sam.* and twenty-four *mss.*

Ib. לֹא תִפְרֹחַ. *Sam.* לֹא תִפְרֹחַ, with the epenthetic ו, instead of תִפְרֹחַ, and so again xxxiv. 20. *Gr. Syr.* and both *Arabs.* read the affix in their copies, or supplied it. But a strange blunder got very early into all the *Greek* copies, in which תִפְרֹחַ is rendered λυτρωσῃ αὐτόν. עָף certainly signifies the neck. Hence, as a verb, to break the neck, or to be-neck, as we say to be-head.

V. 15. Read מִכְבֹּד with *Sam.* and twenty-nine *mss.*

Ib. *Sam.* instead of בְּנֵי has בְּנֵי.

V. 16. Read with *Sam.* and one *ms.* לְךָ before לֵאמֹר—with *Sam.* וְיָדָךְ, or with three *mss.* יָדָךְ, instead of יָדָה—and with *Sam.* and ten *mss.* וְלִשְׁמֹעַת.

Ib. הוֹצִיאֲנִי. *Sam.* הוֹצִיאֲךָ. Both readings are almost equally probable. The first is supported by *Onk. Vulg.* both *Arabs. Targ.* and *Perf.* The latter by *Gr. Syr.* and analogy. It is but just, however, to observe, that the *Coptic* version here agrees with *Heb.* The resolution of the question depends greatly on another, namely, whether the words are to be considered as a part of the address of Moses to the people; or a part of what they should, in future times, say to their children? It is of little moment which we adopt.

* The Oxford ms. has indeed וְהָיָה; but these words are neither in *Copt.* nor *Ital.*

[The rest of the corresponding CRITICAL REMARKS are omitted, to save the expence of a new sheet.]